



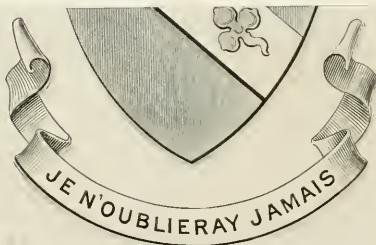
THE LIBRARY
OF
THE UNIVERSITY
OF CALIFORNIA
LOS ANGELES

Ex Libris

SIR MICHAEL SADLER

ACQUIRED 1948

WITH THE HELP OF ALUMNI OF THE
SCHOOL OF EDUCATION



SYDENHAM H.A. HERVEY,
WEDMORE VICARAGE,
1894.



George Anthony Denison

FROM A PHOTO BY FRADELLE & YOUNG, LONDON.

from George Anthony Denison
15 March 1893

SUPPLEMENT

TO

“NOTES OF MY LIFE,” 1879,

AND

“MR. GLADSTONE,” 1886.

BY

GEORGE ANTHONY DENISON,

VICAR OF EAST BRENT, 1845;

ARCHDEACON OF TAUNTON, 1851.



Oxford and London:
JAMES PARKER AND CO.

1893.

PRINTED BY JAMES PARKER AND CO.,
CROWN YARD OXFORD.

DX
5199
D41A2s
1893

P R E F A C E.

MY object in publishing this volume is to humbly request of my brethren and sisters of the Church of England the consideration of the three matters following.

1. The position and the prospects of the "Church" of England in its connection with the "State" of England at the close of Century XIX.

2. The delusion which lies at the root of "The New Criticism." *The delusion comes from within the Church.*

The delusion is this—

That the Authority of our LORD JESUS CHRIST, "Perfect GOD and Perfect Man;" The Divine Teacher, "Who hath brought life and immortality to life through the Gospel;" with its Mysteries unsearchable by the reasoning power; is, nevertheless, in order to the acceptance of such Authority by man, subject to concurrence therewith and approval thereof on the part of "the literary critic" of this and every successive generation: thus reducing belief in "Holy Scripture" to a perpetual flux to the end of time.

Upon this delusion I submit as follows—
That the best and highest use of the reasoning power, *in matters of its province*, is to teach man not how much he knows, but how little. That the reasoning power of man fallen, though he be redeemed and regenerate in and by CHRIST, has to be humbled continually, that it may be exalted ^a.

That for the reasoning power to so much as attempt to enter into “The Secret Things of God,” *which are not of its province*, is not only not reasonable: it is sinful. Of these “Secret Things” GOD has revealed so much as it is good for man to know by The Spirit, guiding His Church into all Truth.”

Hear the Teaching of the Old Scriptures. I cite here Deut. xxix. 29, and the last five chapters of Job only. Hear the Teaching of our LORD in His Gospel. St. Matthew xviii. 1-6, St. Mark ix. 33, St. Luke ix. 46, and xxii. 24. Hear St. Paul, 1 Cor. xvii. 31.

“Little children keep yourselves from Idols,” is the teaching “of the Apostle whom JESUS loved.”

The Idol of the heathen is the stock and the stone. To him they represent a power *above his own*.

The Idol of the Christian is not the “stock” and the “stone:” it is his own reasoning power; and he worships it *above* THE GIVER OF IT.

^a Prov. i. 7, xv. 33, xviii. 12.

3. Matters subordinate ; but all of them of primary importance in connection with "The many coloured greatness of England."
-

In 1879 I published "Notes of My Life," containing the record of what I had, so far, been principally concerned in for forty years up to that time.

I resume that record now by way of Supplement. Since 1879 I had, in 1886, been compelled to publish my "Mr. Gladstone." I supplement this also now. It requires no words of mine here to show the close connection between the above matters and Mr. Gladstone.

As I understand Mr. Gladstone, he holds what "The New Criticism" rejects.

On the other hand, he holds not as of Divine Authority, external to man, but as of the outcome of controversy among men. If so, he conforms to the principle of "The New Criticism," while rejecting its conclusions. Now this is not the simplicity and obedience of faith : it is the pride of reason. In St. John's language "the pride of life."

Let us have Grace not to waste our little life in "giving heed to fables, and endless genealogies, "which minister questions, rather than godly edifying which is in faith." 1 Tim. i. 4, vi. 4 ; 2 Tim. xi. 23 ; Titus iii. 9.

It is not for us to build up in our "Vanity" a Church other than that "which is built upon the "foundation of the Apostles and Prophets—JESUS "CHRIST Himself being The Head cornerstone."

Neale, of my most loving memory, was, with us, a great master of holy song.

He has left to ourselves and our children his song of faith ; his Hymn for St. Thomas' Day. Among many beautiful Hymns, I know nothing more beautiful ; more moving in its grand simplicity ; in the faith which believes what it cannot see ; in the hope, "an anchor of the soul^b," which grasps and clings to what it cannot touch.

WE have not seen, we cannot see,
The happy land above,
Where sin and death, and suffering flee
And all is peace and love :

Its Sun that never goeth down,
Its streets of pearl and gold,
Its blessed saints that wear the crown
That never groweth old.

We only see the path is long
By which we have to go ;
We only feel the foes are strong
That seek to work us woe.

We have not seen, we cannot see,
The Cross our Master bore,
With all its pains, that we might be
The devil's slaves no more.

We only think it hard to part
With very pleasant sin,
And give to GOD a perfect heart,
And make Him LORD within.

The SPIRIT'S grace we cannot see,
That makes an infant whole ;
And gives the water power to free
From sin a guilty soul.

^b Hebr. vi. 19.

We only know that we have power
To do our FATHER'S will ;
Though every day and every hour,
We meet temptation still.

We walk by faith, and not by sight ;
And blessed Saint like thee
We sometimes doubt if faith tells right,
Because we cannot see.

Upon the promise we would lean
Thy doubting heart received ;—
'Blessed are they that have not seen,
And that have yet believed !'

Wide as the Church's voice can spread,
To GOD all glory be ;
To HIM that is the Apostles' Head,
And, HOLY GHOST, to Thee ! Amen.

Hymn 227, from the People's Hymnal.—MASTERS AND CO.

The Volume contains, besides Text, Papers, Speeches, Documents, inserted in their order of time and connection, concluding with Six Sermons preached in Wells Cathedral between May 10, 1891, and Nov. 13, 1892.

I am indebted to Messrs. Fradelle and Young for their kind permission to use the Photograph at the beginning of the Volume.

GEORGE ANTHONY DENISON.

CONTENTS.

	PAGE
SUPPLEMENT TO "NOTES OF MY LIFE, 1879," and to "MR. GLADSTONE, 1886" .	1—92

APPENDICES.

NO. I.

THE NATIONAL SYNOD.

<i>A Speech as prepared for May Sessions of Con- vocation of Canterbury, 1889</i> . . .	95
<i>Analysis of Account of the Spiritual Element in the Judicial Committee of the Privy Council, from 1832 to the present time</i> .	119

NO. II.

THE POLITICAL HERESY AND THE INTELLECTUAL HERESY OF CENTURY XIX. IN ENGLAND.

<i>The Charge of the Archdeacon of Taunton, 1890.</i>	126
---	-----

NO. III.

LUX MUNDI.

<i>A Paper read at a Meeting of the English Church Union, February 27, 1890</i> . . .	136
<i>A Speech before the Lower House of Con- vocation, Session February 3, 1891</i> . . .	142
<i>A Letter to His Grace the Archbishop of Can- terbury, June, 1891</i>	169
<i>Declaration on the Truth of Holy Scripture, December 16, 1891</i>	175

No. IV.

PAGE

THE NEW CRITICISM.

A Visitation Charge, April 26, 1892 . . . 179

No. V.

SIX SERMONS PREACHED IN WELLS
CATHEDRAL.

1. LUX MUNDI. <i>May 10, 1891.</i>	4. THE NEW CRITICISM. <i>Feb. 7, 1892.</i>
2. " " <i>Aug. 9, 1891.</i>	5. " " " <i>Aug. 7, 1892.</i>
3. LUX MUNDI AND THE BAMPTON LECTURE OF 1891. <i>Nov. 8, 1891.</i>	6. " " " <i>Nov. 13, 1892.</i>

pp. 187—265

ORDER OF THE BOOK.

*“ Causes of the many coloured greatness
“ of
“ England.”*

- (a) Primary, the Causes Divine.
- (b) Secondary, the Causes Human, in their
several order and dependence.

Causes human, which have been, and are
progressively, in action to the injury, and,
in the end, to the decline and fall of that
greatness.

“ *The Many Coloured Greatness of England.*”

“THE many coloured greatness of England.” These are words of *The Times* some years ago : on what occasion I forget : but they are fine words, and worth recalling.

I will hope that I need no apology for recalling them, though it be done in a sense of misgiving rather than of the congratulation in which, if I remember right, the words were written. If I am unduly magnifying dangers, my words will answer themselves. If there be already in the position of “Church and State” elements not of fear only but of fact, I shall at least stand excused for giving utterance in my old age to principles and action of a life. I have differed absolutely from many men, but I do not recall having quarrelled with any man.

The many coloured greatness of England has been the Creation and the Gift of Divine Providence. It has passed through many trials and vicissitudes. It has survived under the same Hand which gave it. It survives still under trial. Whether it shall survive, grow and increase under God, or shall fall from its high estate, would appear now to be proposed that it shall be for the people of England, of all orders and conditions of men, to pronounce. But most of all for that order and condition which is a large numerical majority, but

which, with rare exceptions, does not, never can know anything, of the science of government, "instruct" them how you will; not even what is the meaning of the word "Government."

Up to the year 1832 English Government was in the hands of those who were parties to the Constitution, the Sovereign, and the three Estates of the Realm, the Lords Spiritual, the Lords Temporal, and the Commons. Election to membership of House of Commons was in the hands of those who might, as the rule, be reasonably supposed to know something of what the Constitution of England not only was then, but is now: something again of the science, the practice, and the purposes of Government. There was conflict always then between two parties, now no longer existing as Parties, which of the two should hold the reins of Government. The description above given applied alike to both parties.

The impulse to organic change, the habit of all peoples, sooner or later, according to the amount of what is called by us "Common Sense," from the Latin "*Communis Sensus*," was given by the French Revolution. The act of organic change with us was almost, if not quite, without blood. England had less to provoke, and much more common sense to restrain, than France had. But, whatever the comparison may amount to, there ensued in 1832 organic change in England. Others may call it what they like. I call it, both in itself and in its effects, a Revolution.

Now when this took place; when the battle of Europe which could not have been fought at all without England, and which was, in the main, fought

by England—when the battle of Europe was closed at Waterloo, England had reached the height of her Temporal Greatness. The battle of Europe had been fought and won by England with a third of her present population; with resources not to be compared with her resources now; with an united kingdom and not, as now, a disunited heart.

Further, it had been fought when one of the two parties referred to above was in power. That one the party who had—it may be said—administered the government of England throughout the war.

The Power of giving in the House of Commons a preponderating representation of the Radical element is now in the hands of those electors who know nothing of the science of Government; not even what is meant by the word "Government." England is very near reaching the lowest issue; that of universal suffrage. This issue is one of those things which, once born, grow and increase much faster than suits those who have been most concerned with its birth. One principal account of this is, that men, who know nothing of the Science of Government, nor even of what Government means, but must, being men, have some reason for what they do, though it be not fact, nor truth; some reason tempting, or misrepresenting, or both, upon which to vote; proceed to vote upon such reason or reasons as being all they have to vote upon, as soon as such reasons are presented to their mind.

At the root of the growth and increase of "the many coloured greatness" there have lain from the first and lie still, though not without signs of fear

all about them, certain primary causes, all of them the Gift of Divine Providence; but liable to suffer, even to perish, in the case of this or that people, at the hands of man's abuse.

First and foremost is the gift of the early introduction into England of the Church of CHRIST. It became the Religion of England. It was endowed largely by the nobles and wealthier classes of England; with all provision and care for the poor of the land. It grew upwards with the native strength and power of the country. This, in after time, re-formed. Not, that is, changed at all in respect of its Catholic Truth and Substance, and so made, by man's authority dictating to the Providence of GOD, a "new thing," in the vulgar sense of the word 'Reform,' but, the old thing revived, as given of GOD, through the undivided Church, by the Spirit, according to the promise of CHRIST; given by the Spirit, and laid up in all its unapproachable Mystery, in all its Revelation of what has been and of what is to come, with all its promise, and all its warning, laid up, once for all, in the Holy Scriptures of the old and the New Testament: Holy Scriptures not lawful for a man to touch so as in any manner or degree to impair or disparage the Divine Integrity, Oneness, and Authority thereof. This is the Basis upon which I rest my whole contention in the matter Religious. I cannot "contend" upon any other Basis. I cannot contend earnestly for "the one Faith" of which I am a Priest, and, with the same hand and voice, contend for "opinions" and "inventions"^a of men. I may not "halt between

^a Eccles. vii. 29.

two opinions^b” of what the “one Faith” is. I am bound by the most solemn oath of my life to hold fast by what the Church of England has given me. I am no less bound by the same oath to do all that in me lies to keep and to help others in and to that “one Faith, one Lord, one Baptism, one GOD and Father of all :” to keep for myself, and to help others to keep, in and for the love of Christ.

There is a comment upon language very common in the mouth of English Church People, when speaking of the position and the prospects of the Church of England, to be made here. They say “GOD will take care of His Church.” Doubtless, if His Church be faithful to its Trust. There is no promise to unfaithfulness. Now there is a Corporate faithfulness, and an individual faithfulness ; and before any one of us may comfort himself with the words “GOD will take care of His Church,” he must humbly and thankfully, with searching of heart and mind, find ground to hope that faithfulness, both in respect of himself, and of the Body of which he is a member, is truth of fact. I much fear that the words are not uncommonly used rather as shifting from those who use them uneasiness of mind upon both points than as anything else.

And indeed, if either the member, or the Body, be striving to follow after, and attain to faithfulness, there will still not lack room for repentance, for time and opportunities lost, prayer not made, care not taken that GOD, having given in His Son, by the

^b 1 Kings xviii. 21.

Spirit, to the Body of His Son, which is the Church, Peace upon Earth and Life in Heaven, it has not been the first and foremost "endeavour," privately, publicly, of life here "to keep the Unity of the Spirit in the bond of Peace."

There are many signs from within and from without that, besides all the trials which have come upon the Church of England at the hands of herself and of the Civil Power during the last sixty years, a far greater trial is upon us, and is every day becoming greater still. What had been already done in respect of the Schools and Universities of the Church of England had issued in Indifferentism and looseness of thought, the greatest and the most subtle enemies of true Religion. But when the young men of a University and the people of England generally are invited *from within* to believe in so much only of the old Scriptures as they are willing to accept, on the understanding that they are not asked to believe in so much as they are not willing to accept; and when, in order to override and supersede the testimony of our Lord Himself to the Truth of all the Old Scriptures, there is assigned to Him such limited knowledge only of them and of their history as any Jew might have, the axe has been laid to the root of the tree. It is ready to be cut down and cast into the fire. If "science, falsely so called," is to be the judge of the Mysteries of God; if "philosophy" in respect of the same Mysteries, and therein a "vain deceit," is to take to itself the chair of the Simplicity of Faith; if these things are to be the food of the English heart and mind,

then certainly no greater blow remains to be dealt *from within* the Church of England upon the many coloured greatness of England. The Synod of the Province says no word—will not so much as grant an enquiry into charges alleged—the Voluntary Body, first forming itself in 1845, when there was no Synod, to supply, so far as it was possible for a voluntary body, the Synod's place, refuses in 1892 to say a word even of regret; and assigns as its reason that the Synod has said nothing. It was formed to come, so far as it might, into the Synod's room to help the faithful. When the Synod has come, *and is not itself faithful*, the Voluntary Body uses the fault of the Synod to hide its own fault; and stultifies its own *raison d'être*°.

The Element of the many coloured greatness of England which is next in the order of Gifts Divine to the early introduction into England of the Church of Christ, is what is conveyed under the watchword 'Church and King,' 'Church and Queen,' 'Church and State.' The Church of Christ is not only the Church *in* England: it is the Church *of* England. It is the Church of the Sovereign and of the People of England. Accordingly the Constitution of England is that the Sovereign be a Communicant of the Church of England: that the Convocations or Synods of the two Provinces of Canterbury and York be the advisers, severally or conjointly, of the Crown in matters Spiritual. The Houses of Lords

° See below, pp. 60—63.

and Commons in matters Temporal. The King, or Queen, and the three Estates of England, the Lords Spiritual, the Lords Temporal, and the Commons, are the Legislature of England. The Clergy may not sit in the Commons House of Parliament. The Bishops sit as Barons in the House of Lords. The Archbishop of Canterbury is, next in order after the Princes of the Blood, the first Peer of Parliament. The Union of the Temporal Power with the Spiritual Power in this order is the Union of 'Church and State.'

But it is said Unity of the Religion of Christ is an Idea only, not a fact. We are bidden to look at the innumerable and sharp differences of Religion in England outside the Church of England. To look at the differences inside the Church of England. Unity of Religion between Sovereign and People is not a fact; it is an Idea. Well, let this be granted freely, unreservedly. *If what the world has got to live upon be facts only and not Ideas, then indeed it must be conceded that it is a miserable world.* But the Mercy of GOD in CHRIST has not so willed. He has given it to His Creature Man for CHRIST's sake to rejoice under all sense of pain and distress, under fear of death itself, to find comfort, to find joy in the Idea of perfectness for Christ's sake, by the Spirit. If this most marvellous Gift of God be marred in Man's hand, is it the Gift that is imperfect? Man, even though he be regenerate, born again, and become a new Creature in Christ by the Spirit, retains so much of the Fall that in touching the things of GOD—more particularly the secret things of GOD—and bringing them, as he

thinks, nearer to himself and within his reasoning power, mars the beauty and perfectness of what he touches by what St. John calls the 'pride of life.'

If there be many Religions amongst us, does that go to prove that there is not one true Religion of Christ, even as there is only one Christ? Is it not true that every Body separating itself from the Catholic Church of Christ does this on the ground that the one true Religion is found in that particular Body of which he is a member either by birth and teaching, or by any other man's influence over him? Thus every kind of Nonconformity bears testimony to the Idea of Oneness of Faith by the act of the Non-conformity itself.

The Church of England prays in her Prayer for the Church, Militant here upon Earth, that all Bishops and Curates may have grace to set forth both by their life and doctrine the true and lively Word, and rightly and duly administer the Holy Sacraments: this is the sum of the prayer offered for them. Both in those who set forth and administer, and in those who hear, see, obey, there may be as many degrees, as there are souls, of the measure and manner of such perfectness as may be had here. But their Unity of Faith is not broken thereby. The Idea of the Gift, the Gift itself, is always the same, according as GOD sees fit to bestow it. The end is laid up with GOD. There is nothing for those who serve and wait in the imperfect Unity of this World but to keep ever recalling each one to his own soul the holy call to Charity. "In lowliness of mind let each esteem other better

than themselves;" that is, nearer to the idea of the perfectness which is of Christ.

The one Basis then, the Unity of the Faith, stands fast unto the end of time, alike whether man confess or reject it, "whether he will hear or whether he will forbear^d." 'The true and lively Word,' 'the Holy Sacraments,' are the Gift of Christ unto Life eternal. Man may not alter, add to or take away one letter of their Substance. They are committed by GOD to the keeping and the ministration of the Bishops and Curates of the Church of England. What the responsibility of Bishop and of Curate is certainly no words of man, it may be no thought of man, can measure on this side the grave.

It is the proof of what remaineth in us of "the infection of our nature, though we be regenerate in Holy Baptism;" and of the perpetual conflict between the pride of self-will, and consequent rejection of authority of the Church, on the one hand, and the humble and implicit acceptance of the Revelation of God in Holy Scripture on the other, with all its unapproachable Mystery as committed to the Church to be delivered unto the end of time, that England, with all her wonderful Gifts and Blessings, has failed to be anything but a most imperfect example of Oneness of Faith in Christ. In this failure, the causes of which are to be found not only without the Church, but also perhaps even more within the Church, by the rule that where there are the highest gifts,

^d Ezek. ii. 5.

there are the highest duties and responsibilities, "The Compassions of God fail not ;" and England is still, at the close of the nineteenth Century of Redemption, a People of which the Constitution and order of Government answer aloud to 'Church and King,' 'Church and Queen,' 'Church and State.'

The connection between the aspect Moral and Religious and the aspect Political in England is very close ; and is now a matter of deepest and growing anxiety to the English Churchman. I say this because of the continually increasing hostile element inside the House of Commons, and because of the general looseness of thought above referred to, and every day developing itself more largely in respect of Truth of Religion. I am not speaking of the two principal orders of Belief which have their place in the Church of England since the Reformation of the sixteenth century. I am speaking of the whole body of the Church of England when I use the term 'looseness of thought.' And if I were asked to give account of what I mean by 'looseness of thought,' I should say the temper of mind which does not accept 'Holy Scripture' itself, in its integrity, as delivered according to the promise of Christ, by the undivided Church to the Church Catholic of England as the one authoritative Guide for English Church people ; and this, as declared and expounded to English Church people in "The Book of Common Prayer and Administration of the Sacraments" and the "Articles of Religion ;" but accepts "Holy Scripture" only as subordinate to every man's private

judgment, or to that of some other person.—In one word, that there is no Rule of Faith at all. This is the edict which is going forth day by day from the University of Oxford to all orders and conditions of men in England as the great discovery of the close of Century XIX. Does its acceptance and the conformity to it leave any room for the name and profession of “the English Churchman?” I submit that it does not. Every one in and governed by such circumstances is no Churchman, save in name only. Every man is his own Church, or the Church of some other man to whose guiding he has committed himself. “English Churchman” is fast losing its place amongst us by the opening of the door, once more at close of nineteenth Century of Redemption, to “What is Truth?” as asked by Pilate.

There are two principal aspects of this position of the Church of England—the mental and the formal. The first of these I have stated briefly.

The formal aspect consists in the lack of any Corporate Defence and maintenance of The Faith of the Church of England on the part of The Body of the Church of England—that is by its Synods several or collective. There may be much sound Controversy on the Catholic side. But this has no public Authority; our Lord has marked the difference to us. He says “tell it to the Church” as the final authority. But English People do not “tell it to the Church;” or, if they do, “the Church” hears them tell it and lays what is told upon the shelf. In other words, the Synod of the Province,

in which a Book directly in contradiction to Holy Scripture, to the Book of Common Prayer and Administration of the Sacraments and the Articles of Religion has been published, and is brought before them, as to be enquired of before them and pronounced upon, refuses to act.

It had been the increasing prospect of this laying upon the shelf on the part of the Synod or Convocation of the Province of Canterbury that prevailed with me to ask attention to the necessity of a National Synod under the continually multiplying of causes for its authoritative declaration of the Faith; and for its warning to Members of the Church of England against being seduced from the Faith of the Church of England. Many subjects of comparatively inferior moment interfered for some time with my opportunity of bringing the matter before the House, and it was delayed till the publication of "*Lux Mundi*," Nov. 1889, called me away from it to the attempt to pray the attention of the Synod to the new and immediate danger. Upon this, I withdrew my notice touching the National Synod; proposing to wait for my opportunity therein; and endeavoured to deal at once with the particular matter of greatest fear before us.

I failed in this, and need not here further recur to it; all sad to me as it is in not allowing me to take any more part in the proceedings of Convocation.

I reprint in this volume the speech I had prepared in the matter of a National Synod^e, with documents of much interest annexed.

^e See Appendix, No. I.

Our Lord has taught us in a manner which no misinterpretation of "literary Criticism" can touch. He has taught us all, more particularly the "literary," the "scientific," the "philosophical" man, that, in His sight, we are all "little children;" as the little Child before its Parent. This represents to us the primary value of Simplicity of Faith^f, and of our utter helplessness apart from it. How that without it we are as "ever learning, and never able to come to the Knowledge of The Truth."

The propensity of the English mind to doubt about God and His Providence is evidenced by the fact that Hobbes and Herbert—next after Socinus, and before Spinoza, in point of time—were the two leaders of the modern heresies of Europe. Their teachings passed through France into Germany, and have been, and are being repaid very largely with compound interest.

Atheism and Deism are shadows rather than substance. Reason-worship, the parent of all heresies from Gen. iii. 1—6 to the end of time, is substance. I have had for fifty years to contend against it in the "Hampden," "Essays and Reviews," and Colenso cases. I moved in Convocation for Committees in the last two cases, and was Chairman of both. I have done what I could to expose the delusions of "the New Criticism." I repeat that it is fuller of cause for fear than all preceding it.

In 1879 I published 3rd Ed. of "Notes of my Life." In 1886 I published 8th Ed. of "Mr. Gladstone."

^f S. Matt. xvii. 20, 21, xviii. 1—7.

The substance of "Notes of my Life" is a résumé 1. of the history from 1840 to 1879 of the exchange of the Parish School, the nursery of the Parish Church, for the State school of all religions, and of none: of the Commission of the Parish Priest and his authority invaded thereby: of this invasion enforced by the Civil Power making grants to the Church School out of the Common Taxes conditional upon submission to the scheme of "State Education." The proposers could not get rid of the network of the Parish Schools; and so devised the plan of "reforming" them.

2. Of the doctrinal aspects of the Church of England for the same time. Of my trial 1854—1858 in the matter of "the Real Presence." I refer in pp. 82-4 to my book, 1861, on "Church Rate, a National Trust." Of various proceedings in Convocation from 1852, Essays and Reviews; Dr. Colenso; Ritualism.

For the Home Politics of England, 1832—1892, they have all of them the downward step in respect of the science, the order and the stability of Government

Tory	Whig
Conservative	Liberal Unionist
Liberal Conservative	Radical.

Mr. Gladstone stands now upon the Radical Ground—or, upon what he prefers to call "The great Liberal Party." The two last steps are universal Suffrage and the Radical. These last

are not yet taken, but are coming into sight, however he may disclaim them. We have forced upon us already what the present amount is. It is only those whom it does not suit to see it who disclaim the seeing. We have before us the breaking up the home Empire of England. The severance in England, Wales, Scotland, as already in Ireland, of "Church and State." These are the legacies of 1832, as 1832 was of the Revolution in France, but without the provocation and the blood; to say nothing of the door opening to the Invader, whosoever, or how many soever, it shall be of the enviers and the enemies of England. This is the inheritance that Red Radical Policy is welcoming for all sorts and conditions of men in old England.

In my old age I try to forecast the issue from 1892 downwards. I should be something less unhappy than I am if I had not always before me a very general Indifferentism touching Religion; an all-pervading and insatiable love of amusement; the love of employment and work well and truly done decaying. The labourer, especially the agricultural labourer, becoming more and more above his work, and fast disappearing throughout the country; and this not so much by his fault, as that of his untrue training; and finally, and above all, among the wise and learned men of the world, the claim of "the literary Critic" of every successive generation to settle what portions of Holy Scripture are of Divine Authority and what are not; to settle how much Authority is to be conceded to our Lord Jesus Christ in sealing the Old Scriptures with His own seal; claims issuing

in the confounding the mind and inciting to disbelief in "all Holy Scripture" among all sorts and conditions of men; taking away their one comfort of hope in a life of heavy trials, and giving them nothing in its room because there is nothing to give. If learning, science, art, money-making, amusement could satisfy the life of threescore years and ten, and free from the sting of conscience and from fear of what shall come after it, there had been no need of a Revelation, with its unapproachable mysteries, with its Incarnation and its Atonement, its promise and its warning. Anything, under whatever pretext it may come, that tends to weaken the Power of, or discourage the Reverence for, that Revelation, is a sin against God and Man.

II. The substance of my Mr. Gladstone is the showing that nothing has been or is allowed to interfere with his motto—"I am the only man who can govern England."

Now, if in room of "govern" you substitute "revolutionise," you make the motto a present truth. Mr. Gladstone *is* the one man, now of the "Great Liberal Party," including amongst its elements the Red Radical, who could have succeeded in placing that Party on the right side of the Speaker's Chair. It is only silliness to point to any other man : to any one again, who could have come, or can come, into his room. It is in this that consists the one prospect of some abiding possession by the Party in possession now. The Sections—no one Section of the Party dare rebel, because, however it may groan under the yoke, it knows well that if

it did rebel the position on the right side of the Speaker's Chair is gone from them. They will therefore swallow any dose, however bitter, that Mr. Gladstone may prescribe for them. How long this may last no man can say. Probably not very long; Revolutionists are hungry folk. But it will do to play with for the present, inasmuch as it is the one Security in the Red Radical Treasury.

Mr. Gladstone then for the time has fulfilled to himself his own promise. He is "the only man who can govern England." What is coming after him, the sequel of his continual descent, is the Red Radical, unless it may be the English people resume that character of "common sense" which is now under hiding, if it still exists. "Common Sense" has become a very uncommon thing amongst us. If it take the Red Radical into its confidence in proposing to dispose of "the many coloured greatness of England," there is no more to be said. Things look very like it. And indeed, if England is content to place in the hands of those who know the least about all that makes men capable judges of those they would have to represent them in Parliament, it not being in man's nature to act without something in the shape of a reason true or false; then in the lack of anything of true weight in their minds upon which to act they fall an easy prey before the first fiction, however absurd or monstrous, which is poured into their ears. The late Election will have its historic character for many reasons—one of them is the unprecedented use of fiction in place of fact which has pervaded it throughout. This tells its own story.

Mr. Gladstone has very lately issued his conclusion following. These things keep dribbling out to keep one section or other of his supporters alive. His conclusion is that Religious Equality is the thing to be contended for. It is difficult to adjust to Mr. Gladstone's own Churchmanship what he means by Religious Equality. But difficulties in understanding Mr. Gladstone are things of every day occurrence. And this, if well considered, is the chief secret of his power over men. It may seem a paradox, but it is true, when combined with his power of language. Men listen to him in huge crowds—they find him talking as they have not been used to hear other men talk about matters they know something of, but nothing like what he knows. All of a sudden, in his own magnificent language, he gets upon grounds they know nothing of, and they say to themselves, What a man this is! He knows all about things we know something of many times better than we do. We may be sure he knows everything about matters we know nothing of. There is nobody like him. We must go with him whether we like it or not. This is the impulse of the big meeting. With those who know more it has not the same power—often the quite contrary power.

But so far as this we shall agree—Religious Equality *within its Province* is an essential to the Englishman. What then is its Province? Its Province is so far as the Law of the land applies to it. In the eye of the Law all are to be dealt with alike, Churchmen and Nonconformists.

But when in helping the Nonconformist the Law robs the Churchman, this is not equality, but usurp-

ation. I go back, by way of illustration, to an earlier part of my Contention against the Civil Power. It is the fact of such usurpation which has been the ground upon which from 1847 to 1892 I have been compelled to refuse to have anything to do with what is called "Education" in the hands of the Civil Power. I have said all along, by all means let Government assist out of the common taxes the Education of Roman Catholic and Nonconformist children as it assists the children of the Church of England.

But, what Government has done is not this. Government for the last forty-five years has possessed itself of the Parish Schools of the Church of England by way of invasion, and has turned them into schools of all denominations, or no denomination, for Secular Education, on the strength of holding the purse out of which all grants come. Now the Parish School is the nursery of the Parish Church, and therefore, in its proper and essential character, is for the baptized in the faith of the Church of England only, with those preparing to be baptized. The Government says 'no.' If you are to have a grant you must admit any and every child under the Conscience Clause, no matter whether baptized or not. The Parish School, a place of a particular and definite religious character under the Incumbent of the place, is sacrificed to the uses of the Nonconformist, and has stamped upon it as its main feature and use the character of a place for Secular Instruction. The "Religious Lesson" to the children of the Church is a thing of half an hour, like a lesson in summing. I say this is not Religious Equality.

It is a robbery to suit the Nonconformist at the cost of the Churchman. It is a vital change of the character of the Parish School under "The Conscience Clause" at the cost of the Church.

"Conscience Clause" has done its work of transmutation at the expense of Church Truth and order. The Church submitted to it in an evil hour, and is paying the cost. The recollection of it is revived now and then after a ludicrous fashion. A Church parent does not send his child to the school of his district because he is not satisfied with the Indifferentism of the school. He is summoned—he pleads his Conscience as an English Churchman. The answer is that he must either send his child or be fined for not sending him. This is now what the Churchman gets for having a Conscience at the hands of the Law. Conscience Clause has done the work it was wanted to do. It is become inconvenient when urged by the Churchman on behalf of his child; and is laid upon the shelf of the Committee of Council on "Education," as no longer wanted.

I recall here (see "Notes of my Life," pp. 330-2), how, in 1866, Samuel Wilberforce, Bishop of Oxford, who, with my brother Edward, then Bishop of Salisbury, were in 1847 and after it, my chief opponents in respect of Conscience Clause and its issues, came to the conclusion, and told me so himself, that, *in 1847, I had been in the right; and then and there proposed to act with me upon the basis that rather than accept the terms of the Temporal Power, the Spiritual Power must submit to give up its share of the Education Grant.*

In resuming my discussion of Mr. Gladstone's public life, up to 1886, I know well that I shall get little credit for being even more sorry now than I was then for having to say what I am going to say. The sum of this is that he is, down to the time in which I write, identified with all the steps of the downward move in English Politics which is steadily on its way to the ruin of the Constitution of England in Church and State. And, as my sorrow is a fact which touches me very nearly privately and publicly, I take leave to state it.

Mr. Gladstone, both before and after we ceased not only to agree in Politics, but after my attempt to turn him out of his seat for Oxford in 1852, and even after I succeeded in setting on foot conclusively, when it was all but wrecked, the move which issued in turning him out in 1866—"Notes of My Life," 3rd ed., pp. 335-8)—has, throughout, been personally most kind to me. It would be out of place for me to add a word about his extraordinary intellectual and oratorical power, his attractiveness, his power of fascination. All this and more than this has been done better far than I could do it. The fact remains that he is identified with, and is the leader of, men whose object is to revolutionise the Home Empire of England, and to dethrone the Church of England from its Constitutional position in Church and State. I must try, as concisely as I can, to trace the successive steps to this issue.

Meantime I would observe that there is a fallacy which besets those men in highest power, who are content to proceed much more upon "opportun-

ism;" that is upon the policy which will, for the time, best conduce to the retaining of power, than upon the first principles of Government of men. It is the fallacy of "cedendo impera." This fallacy may succeed in small matters, but is always a thing dangerous to play with: and, when applied to the primary principles of a Nation's Life, cannot be distinguished from the Revolutionary basis and issue. As matter of fact, Mr. Gladstone has given way continuously before the storm; has made himself a party to it; is the author of the phrase, "The great Liberal party," the child of his adoption; without discrimination of its many component, and ultimately irreconcilable elements; has been carried away by it: is now about to let it loose; and, with all its numberless discordant devouring and devastating claims, still proposes to guide and govern it. I cannot look to live to see the cumulative issue. But that it is surely on its way this is what is present to thousands of the English People day and night. And not a hundred Gladstones could now ever guide much less control it.

It is an ill return to make to the Providence of God in the merciful preservation of the United Kingdom; more particularly for the Reign of Queen Victoria; a Reign, in respect of the Person of the Sovereign, lacking in nothing that commands the love and respect of the United Kingdom, of all other English Dominions, and I may add of all other Nations. Well, what is the crowning fact of the time? Is it not that in that Reign it is proposed by the first Minister of the Crown to dis-

unite the United Kingdom? To attempt a conjoint Government of England and Ireland. The attempt may be a clever or a clumsy device for regaining power; but it has been breaking down ever since it was conceived, and has all along been an illusion, because of the impossibility of reconciling two Governments, when the real claim of one of them is that of substantial independence, and the claim of the other supreme control. Ireland may well be said to have a right to the warmest interest and the most careful consideration of England, but she has no claim to rule herself. May I not say more? May I not say, and say truly, that she has a right to more than the warmest interest and most careful consideration of England; the right of wrong to be acknowledged and repaired; the right of injuries done to be confessed and deplored. But has "Home Rule" anything belonging to it in which there is so much as a shadow of even one of such feelings, convictions, actions? There is nothing of this nature appertaining to it. Nay, every part of the pursuit of it entails aggravation of the greatest miseries of Ireland, furious hate, rapine, blood; within, disunion irreconcilable, without, not closer union with, but every seed of severance from England. The many enemies of England encouraged as they have never been before. Everything sacrificed to the recovery of one man's power—everything lost to England, to Scotland, to Wales—everything most helping to the downfall of the Empire of England, to the blotting out of its great place in the world. This is the inheritance coming of the vain attempt to fuse into one the irreconcil-

able elements of "the Great Liberal Party," that Mr. Gladstone may sit once more upon the right hand of the Speaker's Chair, and be "the one man who can govern England." Look at the reverse of the picture. Ireland has been cared for truly, kindly and with true success. In the last few years very much has been done. Now in some two months of a change in the hands which hold the reins of Government in England all the promise of better things has been destroyed, and the future is darker than it has ever been, because the Irish demand being one which England cannot grant either with safety or with honour, the Irish Element which makes its demand finds in England, not the vote which would grant its claim but, the vote which puts Mr. Gladstone at the head of a small majority in the House of Commons, composed of all the sections of "the English great Liberal party" and the Irish vote. The English Sections have every one of them their own objects. They have severally helped to put Mr. Gladstone into power as their best chance of attaining to these. What Mr. Gladstone's Home Rule Policy may be nobody knows. It may be doubted whether in the concurrent difficulties of his position he knows this himself.

Meantime "the only man who can govern England" is once again in power at the head of all those who are bent upon destroying this or that element of the Constitution in "Church and State."

It is a most curious descent to trace from early childhood downwards, as from many curiously concurrent circumstances I am able to trace it.

The special connection of "Religious Equality" with Wales, in the early utterance of the words at a meeting in Wales not long after the conclusion of the late election will have to be enlarged upon further down. Meantime, looking to the illustration of it that I have already employed, I have this to say. That it was Mr. Gladstone who in 1847 first called my special attention to what was in hand in respect of the Parish Schools of the Church of England, in the matter of "the Management Clauses." It was in his reply to a published letter of mine addressed to him setting forth the then present and prospective issues of the Creation of the Committee of Council on Education by Lord John Russell 1839-40, upon the strength of a majority of 2 in House of Commons for, and upon the weakness of a minority of 111 in the House of Lords. A thing more distinctly Revolutionary, and more directed against the Religious Equality of the Constitution in "Church and State" is not upon record.

The scheme thus promoted by the then Prime Minister had been under the hatching process before 1832, and in the fostering private care of three men—the then Marquis of Lansdowne, Lord John Russell and Sir Francis Kay Shuttleworth. It had, however, leaked out a little, and had reached the original founders of the "National Society for the Education of the Poor in the Principles of the Established Church." These sound-minded men were directly opposed to it throughout. There were preliminary steps and inducements held out by the framers of the Scheme up to 1839-40, but

no overt act. I was well aware in part of what was in its main feature proposed to be done. In 1839-40 the chicken came forth; and the Constitutional party in the House of Commons were finally defeated by a majority of 2, as I have stated above.

About that time or a year later I was building Schools in my then Parish of Broadwinsor, Dorset; and was asking assistance out of Government Money. The Committee of Council on "Education," i.e. upon Instruction, first, in knowledge Secular, second, in knowledge of things Religious just so far as the second could be combined with the first, thus inverting the order of the Church and of the Providence of God,—objected to my requirement that the Parish School I was building should be wholly in the hands of the Priest of the Parish. I would not accept their requirement; and, as I then supposed, the Committee finding that things were not ripe for pressing their view of the case, gave way, and I got my school constituted as I would have it. Five years after I came to East Brent in 1845, and found there a new School constituted upon the same basis by the man who had been my next neighbour in Dorset, the Hon. and Rev. William Law. I do not know what has become of my stipulations at Broadwinsor: but I do know what has become of them at East Brent. They have stood fast from 1845 to 1892, and will stand fast so long as I am Vicar of East Brent. Since 1847 I have not had a sixpence of the Government money, and have no connection, direct or indirect, with Committee of Council on "Education."

In 1847, I proceeded to take up the whole matter at issue between the Civil Power and the Church of England as being one of which it was impossible to overstate the importance, and made my first public move after much consideration with my dear old friend Bishop Bagot, and with the hearty concurrence of Clergy and Laity in the Diocese of Bath and Wells at the annual Meeting of the National Society in 1847. I was seconded by Christopher Wordsworth, afterwards Bishop of Lincoln.

The sense of the meeting was altogether with me, when my dear brother Edward, then Bishop of Salisbury, and Samuel Wilberforce, then Bishop of Oxford, asked Edward Manning, then Archdeacon of Surrey, to move an amendment for delay, issuing practically in stultifying the vote which was in my hands. Manning was then very high in the estimation of English Churchmen. I was, comparatively and very reasonably, unknown.

I went home with hearty assurances of support from large numbers of Churchmen who saw what was at stake, and prepared for the resistance to the Government scheme down to 1852. The details are in "Notes of My Life," c. VII. pp. 95, 221.

I have been told some years ago by one who heard it said by a high Whig authority that the only reliable account of the entire controversy between the Temporal Power and myself and others, including dear John Keble, is to be found in "Notes of My Life." The record runs from 1839-40 to 1870, when the Lower House of Convocation, seduced by the proposals of Mr. Forster, Mr. Glad-

stone being Prime Minister, deserted me after a support by successive large majorities of 18 years.

I return to what took place in the same matter in 1852.

The Earl of Derby, who had fought the battle in the House of Commons in 1839-40 against the Committee of Council on Education, came into power, but was not in a majority in the House of Commons.

I was called to London the summer of 1852 by the Government. The Government wished to know whether a certain concession would satisfy me, and issue in the withdrawal of my notice for annual meeting of National Society in which I was to have the support of John Keble.

I was shown the Minute and asked whether it would satisfy me. I said "no." That it gave me only a part of what was required for the safety of the Church School in its integrity, and therefore in its value. But I added that, as it was the first instance of Her Majesty's Government evincing a disposition to deal truly with the Church of England, I would accept it.

I was then asked whether I could answer for my supporters. I said that they would act with me upon what I had to tell them, with my ground for so acting: adding that I understood that I was at liberty to state publicly on the morrow to the meeting the proposal of the Government. Certainly, was the reply.

I withdrew my Resolutions, and everybody was glad. But I could not be so glad.

The Minute promised would have to lie upon the Table of the House forty days awaiting ob-

jections. Of course it was objected to. Government was asked whether what I had stated was authorised by it. Upon answer in the affirmative the fate of the Minute was sealed. I went home and set up a school beside the Parish School in my own house at E. Brent. This lasted very happily for two years. Then came the Prosecution in the matter of "the Real Presence," lasting four years one month, and issuing in its own defeat^g. I was compelled to give up the School in the Vicarage House with much regret.

After the Lower House of Convocation left me in 1869, and accepted Mr. Forster, I have not concerned myself directly or indirectly with the "Church School." In the true sense of "Church School" the thing is gone from every such school if it receive aid from the "Committee of Council on Education." No doubt there is a quasi-Church school, but the true type is subject to having no connection direct or indirect with the Civil Power. No doubt there are immense exertions and sacrifices on the part of Bishops, Priests, People to retain all the principles and the power of a "Church School" they can retain; but in its integrity the Church School, the nursery of the Parish Church, cannot be had, so long as it be connected with the Temporal Power. I say more. I say that the fruit of this muddling up together Religious and Secular Instruction, subordinating Religious to Secular, and calling the compound Education, is an abuse of terms. More again than this, that it has issued in producing and fostering

^g See Contents, p. ix.

the great curse and root of the evil of our time ; I mean Indifferentism in Religion, the parent of Infidelity. Even the name "Church School" has almost disappeared, and "Voluntary School" has come into its room ; and the Church School of England, which has the *first* right to the fostering care of the Constitution in "Church and State," is bundled up with certain other "voluntary schools," into which no children are obtruded, and those only admitted that the Managers of the School would of their own mind admit.

But, it is said, will you not even allow us, Priests of the Church with yourself, to make the best we can of what is no doubt a bad business? Well, I have a liking for logic, which, with a good many other valuable things, is fast becoming, under Mr. Gladstone's patronage, out of date, and I try to distinguish a little. I say then that, if a thing is not *vicious in principle as before the Church*, there may be room for making the best of a bad case. But when there can be no doubt at all that a thing is vicious in principle, then there is no room for making the best of it. In other words : If the Parish Priest be not allowed without any manner of hindrance to go into his Parish School, the nursery of his Parish Church, at any hour of the day for the purpose of teaching all the children there their first business and duty—that is, to know and to love *the* Religion of CHRIST—*because* there are children there, under the compulsory requirements of the Temporal Power, who have neither received Holy Baptism, nor are being prepared to receive it, then I say this is to break into

the Province, and to break down the right Divine committed to the Church, and to do what can be done to disparage its authority and destroy its power, which are both of them Gifts of GOD.

I have returned above to part of the contents of "Notes of My Life." It is necessary to any sufficient understanding of the history of the sacrifice of the "Church School" in the process proposed before 1832; carried out into open assault 1839-40, when the "unostentatious" policy of Sir James Kay Shuttleworth, the prime mover, was exchanged for that open assault—passing through some temporary delays, and finally consolidated in Mr. Forster's Bill of 1870, when Mr. Gladstone was Prime Minister. That Bill has been the basis upon which further development of the principle that Education "Religious," and "non-Religious," has to be conducted in England on the final responsibility of the Temporal Power, with the Proviso that the teaching of the "non-Religious," or Secular, is the *primary* business of a Government which has all along been a Government of "Church and State"—with the "Religious" subordinated to the exigencies, real or imaginary, of the non-Religious." This has been the true history of the case now for 60 years. It is hardly necessary to remark that a system of this distinct character is in its nature of one tendency; and that the tendency is to lower the value of the "Religious" in the public mind; and promote the "Secular" at the expense of the "Religious." That there are not a few who grasp the whole extent of the injury thus effected by what

is called Policy ; and are labouring with energies and means in a very bad case in support of the "Religious," does not in any degree make better or palliate the action of those who are responsible for the bad case. Persecution of the Truth no doubt developes and increases always the power of the Truth. But that is not to the excuse, as it is certainly not to the mind, of the persecutor.

I pass on to certain remarkable points in the Educational Controversy from 1852 to 1870. The fuller account of them is to be found in "Notes of My Life," pp. 267-275, and other places. There are some portions of that account which I reproduce here.

I first advert to "the Manchester and Salford Education Scheme." This received its final accomplishment, and a good deal more besides in the Elementary Education Act of 1870. Mr. Entwisle of Manchester was its chief promoter. But, 18 years before 1870, public men generally were "not prepared" for it. In conjunction with two very powerful allies, one in the South, the other in the North of England, the Rev. Henry Newland and W. Romaine Callender, Esq., afterwards Member for Manchester, I did what I could to stay the plague ; and it did not succeed.

I remember then writing to Mr. Gladstone upon it. I think it was in 1851. Some little time ago, on looking over correspondence, I found his answer. It was, "*what would dispose me to vote against the second reading is the very insufficient provision made by the Bill for Religious Education.*"

It is curious to contrast these words with Mr. Gladstone's account of his own case; how it was that he entered upon life, "*I was born and bred in an uninfluenced habit of life*"—"Mr. Gladstone," pp. 38-9, edition viii., 1886. I have been told that daily discussion of subjects by the children of the family was the habit of Mr. Gladstone's home. In 1855-6 there came a very remarkable instance of how difficult it was even for Members of the Parliament, as reformed in 1832, to part with the intuitive acceptance of "Education" as in its essence a Religious thing, not a Secular thing. Sir John Pakington and, subsequently, Lord John Russell, made proposals in the House of Commons favourable to transposing the order of "Religious" and "Secular." Mr. Henley, my dear wife's father, wisest and best of men within all my knowledge, opposed the action of the House in this direction. The proposal failed because—as Mr. Henley told me—"the Nonconformist leaders came to me in the lobby and told me they were going to vote with me upon the ground of the danger of 'State Education' to all definite Religious teaching." With their assistance he carried his amendment by a majority of 102. The then Speaker, afterwards Lord Eversley, said of this that "it was the most crushing defeat he had ever witnessed."

Fifteen years afterwards this vote of 1856 was reversed absolutely by Mr. Forster's Bill. When I made my final attempt at the meeting in Willis's Rooms, 1868, Hon. C. L. Wood in the chair, I asked Mr. Henley whether it would be of use to attempt anything in Parliament. He said, "No use at all;

those who gave me my majority in 1856 would not give it now."

The sense of this was that Nonconformity had in the interval become, in its substance, political.

In taking leave of my public contention against what is called "State Education," a thing, in its own nature, however it may be disguised or qualified, essentially and irredeemably hostile to the Church of England ; and having for its issue "Indifferentism," the parent and precursor of Infidelity, there are two parts of its history which I may not omit to notice. Before dealing with these I note once more that the true character of our Parishes, our Parish schools, our Universities has suffered hopelessly under it. Some twenty years ago I took my name off the books of the University of Oxford. I did this because I could not, and cannot, see "*Dominus Illuminatio Mea*" retained as the watchword of the University when its meaning was gone. In connection with this issue, I have something to say upon the words of Mr. Gladstone in his late lecture at Oxford.

It may be very natural to Mr. Gladstone—who, as I have been compelled to conclude for many years, himself holding the Truth Catholic, holds it, not as a trust delivered to him by the Church to keep, defend, maintain, teach, first for himself, next for all men, but, on the ground of his own reasoning power, and therefore as a thing independent of all Law external to himself,—it may be very natural to him to say, as I find him laying down very early in his late lecture, that the germ of Oxford University was the conflict between the lay and the ecclesi-

astical element. But to say this is one thing; to accept it is another thing. The words might be true enough if applied to a gathering together of learned men for purposes of discussion of thought pressing heavily upon heart and mind *before CHRIST came*. For it cannot be doubted that there were among them those who were insisting upon and looking for something above and beyond the conclusions of the reasoning power, something of a province outside man's province, and unapproachable by it; something which the Christian man calls the Mysteries of the Godhead; and others again who were, as there have been, and are now among us, self-reliant only; who disposed of all such thought, and its looking up from earth to Heaven for help; men filled with man's learning, but who had nothing to do with "the altar to the unknown GOD." For any such gathering of men together there was no ground upon which to rest the superiority of this or that method and manner of opinion, save only the ground of argumentative power; and they represented Mr. Gladstone's idea of a University. But to extend this account of those very wonderful wise men of Athens to the world *after CHRIST'S coming*; to apply it to those who had recognized and confessed that, in coming together as an University, the element Ecclesiastical, i.e. the Church, had become the *teaching* and the *governing* power by the Spirit for the bringing Christ home to the heart and mind of man; to say that, all this notwithstanding, the germ of the University of Oxford is to be found in a contention, (which the Church cannot recognize), between the

ecclesiastical and the lay elements, appears to me to be a very curious confusion of thought. I may add a very dangerous confusion, because it presupposes that, under the Gospel, there is as much room for argument *against* the Eternal Verities of the Gospel as there is *for* them; that the *raison d'être* of a Christian University is, in substance, identical with that searching after Truth on Mars' Hill.

I return now to my two points. The first is what is called "Educating the Masses." I have an extreme dislike to the term "Educating the Masses,"—not because I have not done all in my power to provide for the true Education of the children committed to my care, but because of what the term "the Masses," as opposed to "the Classes" indicates. It is not a mere numerical representative. It is contrasted with "the Classes" as denoting the lowest order of citizens: an order which wants elevating, raising out of the position in which God has placed them. Well I hope there is still common sense left in England to say that this is rubbish—offensive rubbish. And for the means of so elevating them, if it is to be mainly, if not exclusively, Secular teaching, with or without Religion. This is worse than rubbish.

I think myself a good deal more about "the Classes," and *their* great need of moral, intellectual, Religious elevation, and the issue, a good example before "the Masses." The key to understanding why "the Classes" so much need elevating is found firstly in their very low and unworthy estimate of the Religion and of the virtues of the poor; secondly

in the all-prevailing mischief of instructing the poor in things which do not belong in the order of Providence to their position in life : more than this ; things which supersede what do so belong. You do not qualify them for the one, you disqualify them for the other. Exceptions to this rule are no doubt not a few. But these will clear their own way for themselves. A man or woman beginning with a low position in Society often attains to a high place amongst us. But these are special cases, and the general order and purpose of the Providence of God is not to be violated on their account.

The other point is the taking very young children away from their parents at the public expense. I do not believe that this can be justified—especially under the particular character of “ the State School,” either as respects the parent, or the children—and I fear that the proposal of and the carrying it into practice were only a weight thrown into the scale which is always open to the contribution of the political parties fighting for victory.

“ State Education ” then and free Education as part of it, I put down as two of the principal causes of the decline and fall of the many coloured greatness of England.

The more comprehensive cause—that which is vulgarly called “ disestablishment of the Church,” the real name for it being “ disendowment,” had been introduced by Mr. Gladstone in Ireland under special circumstances of aggravation in the application of a large portion of the endowments to uses for which, however good in them-

selves, they were not given. It is now proposed for Wales; is indicated for England, on the ground of "Religious Equality." I shall have to return to this part of my subject matter below, in reviewing the past history of the action of the Temporal Power in respect of the Church in Wales.

I say vulgarly called "disestablishment" because the term has no other than a vulgar use. The Temporal Power of England did not establish the Church of England. The Church, under God, established herself, and was endowed by her own people. The word which tells the truth of what is meant to be done is "disendowment." Now disendowment of the Church is robbery of God.

"Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings^h."

I turn now, not willingly, but under imperative sense of duty to Church and State of England, to the man at the helm—the man who "knows that he is the only man who can govern England." I look at him with a curious mixture of deep wonder, and deeper fear.

Mr. Gladstone is four years younger than I am. We were not therefore contemporaries either at Eton or at Oxford. But many things have curiously combined to make me conversant with circumstances and particulars of his earliest life.

If I repeat some things already published in my "Mr. Gladstone, 1886," I cannot help it in my now still deeper fear.

^h Malachi iii. 8.

I left Ch. Ch. in 1828, on becoming Fellow of Oriel. I used to be often in the rooms of my dear old friend Saunders, Mathematical Tutor of Ch. Ch., afterwards Dean of Peterborough. Of all men that I have known he had the deepest and clearest insight into character, and greatest power of predicting consequent issues in after life. One night, in 1832, I was with him discussing many men high in position and in University honours, who had been and were his pupils; and were afterwards in the public service. He was hitting them off in succession in a manner marvellously verified in the several cases. At last I said, now there is one more I want to know about, and then I shall have as much as I can carry. What have you to tell me about Gladstone? Oh, he said, I will tell you all about Gladstone in a minute. "*His conscience is so tender he will never go straight.*" I had heard enough.

I watched Gladstone upon this a good many years; and had, as time went on, much experience of the working of this uncertainty of action. It was near thirty years afterwards, when talking one day with a near neighbour of mine, the Chairman of Gladstone's Oxford Committee, he said suddenly and apropos of nothing—I say, Denison, I think I must give up Gladstone. You, I said. "Et Tu Brute;" may I ask why? you know I have said no word to invite this confidence. He said, "*I think his intellect can persuade his conscience of anything.*"

Ah, I thought, and think still, here is the key to Saunders' prediction. Saunders spoke of the boy at Oxford perpetually weighing every manner of issue

and conclusion, and having no ground to proceed upon but himself, that is to say, the conclusions of his own reasoning power—a nature, by his own admission, “without intuitions;” “born and bred uninfluenced.” Later on, there came a very heavy weight into the practical scale. His great attainments, his high character, his position in Parliament full of promise—a growing belief that he was equal to, and would one day attain to, chief power among officers of State, all these threw their combined weight into the scale of attaining to and keeping that chief power. The reasoning faculty, exercised by him continuously, as it had been in early childhood, had taught him that it was in him to do this—nay, had gone further, and had led him towards looking ultimately upon himself as “the only man who could govern England.”

Before I go on to consider that position and sequence of political party which has issued out of the Act of 1832, and has now been in rapid operation for 60 years, I take leave to mention a matter of augury ascribed to myself, of which I was reminded this year. I believe it to be quite true that I did say what I am reported to have said in 1832 concerning Mr. Gladstone, then already among the first speakers in the Oxford Debating Society of not many years’ date—some six or seven.

Mr. Gladstone, then an ultra-Tory, and afterwards returned, as such, Member for Newark by the Duke of Newcastle, made a great anti-Reform Bill Speech in his place. The question put to me this year is—whether it is true that, being asked the next day what I thought of the speech, I said

that the speaker would certainly end in becoming a Radical, because he had supported his Tory position upon Radical grounds.

My answer to my enquirer this year upon his telling me that he had heard both in London and Oxford that I had so said, was this—That I could not verify it sixty years after. But that I thought I must have said so, because I had been asked before whether I had said it, and that there was in my mind a shadowy remembrance of my having said it.

I come then now to that surging up of the Radical and Red Radical element in which we live, sixty years after the Bill of 1832, and I find that Mr. Gladstone's settled conviction that he is the only man who can govern England, combined with the rapid descent down the political ladder from ultra-Tory towards Red Radical in sixty years, have compelled him upon his own ground to descend with the descent; and that therefore it is that he is now resting in his chariot at the head of that motley company which he calls "the great Liberal party." That he may guide it for a time, there being no other man in the whole of it who has any pretension whatsoever to guiding it, or who in any manner could fill Mr. Gladstone's place, may be conceded. But that, as I have said before, Revolutionists being hungry folk, there will be no occasion for surprise at any moment if one or more of the wheels of the chariot come off suddenly, and Mr. Gladstone comes once again to the ground.

Meantime it is certainly not a comforting retrospect upon the sixty years last past that men of

every shade of the political life—beginning from the time when party meant principle, down to this time when it means nothing but the leadership of this or that particular man, with as much principle as he can save in the perpetual flux of it, and in the attempt to reconcile its contradictions—have been doing nothing so much and helping in nothing so much as in oiling the wheels of the Gladstone chariot. Old Tory and New—Old Whig and New—Conservative and Unionist—Gladstonite and Radical—Radical and Red Radical, down the hill; flogging in front, pushing behind, down the hill to the end of it; where will lie what remains of “the many coloured greatness of England.”

If it be said these are words indiscriminating and violent, my rejoinder is that the time is gone by to hesitate about language in the face of fact. I take one instance as more than sufficient. Mr. Gladstone threatens the House of Lords with, what is worse than destruction, impotence and disgrace, if it refuse to help him in rending asunder the home Empire of England. To make “Home Rule” for Ireland he is ready to swamp the House of Lords; to worse than destroy, to make contemptible the legislative power of England, and thereby to destroy the Constitution itself. Are we in such circumstance to be careful about words? It would be about as reasonable to ask that when two armies stand face to face and about to fight, they should be careful to exchange compliments before they begin the battle. Mr. Gladstone has taken care that there shall be no mistake about his purpose, and the manner of maintaining his position. It is

for all who care for the Home Empire, and have worst fears of what will come out of disruption, to call that purpose and the manner of maintaining the position in connection with it by its right name.

I make no apology then for saying that to descend to threaten the House of Lords, with the purpose of compassing Legislation thereby, is, of itself, a disqualification for the office of Prime Minister.

Before passing on, to what may be called subordinate causes, divine and human, of the many coloured greatness of England, I sum up the general conclusion arrived at above in respect of the manner and method of her "Government" at the close of Century XIX.

One order and condition of Electors, that order and condition the least capable of understanding what Government means; the order and condition most easily persuaded to listen to and follow unscrupulous guidance, and cunning misrepresentation or colouring of facts, is in the position of being able to dictate to the House of Commons what the character of its majorities is to be.

It is, therefore, according to the sequence of this position, the favour of that order and condition which has now, and henceforth, to be primarily consulted, in providing membership of House of Commons. Now the House of Commons is claiming every day more and more to be the finally deciding power in all matters of legislation and administration. A majority of it has long brought in or turned out the Prime Minister of the Crown. Nobody wants to alter this. But it supplies matter for most serious and deepest consideration of what stuff

the House of Commons itself is to be composed. For the House of Commons, in itself claiming more and more to be the final decider of all legislation, is in the hands of that order and condition of the people; and claims practically, while it denies the claim, to overrule all other orders and conditions of men.

This is a big claim, it extends to dealing with the House of Lords; with the Church; and with the Crown.

But there is a yet bigger claim behind, already in very active operation.

Not only is "the one order and condition" to have control over England's Parliament, Church and Crown, by action in the House of Commons. It must have its own Parliament *outside the House of Commons* to keep the House in proper subjection to "the People." It must have its Mass Meetings in London and other cities and places, as may be required for the despatch of the public business by threat and intimidation.

You may call this "Government" if you like; but it is only a name for what does not exist.

Of all the presages of the military despotism there is nothing so powerfully tending to its fulfilment as the Mass Meeting.

For its immediate effects, there is nothing so ruinous to the well-being of a city—to the security of its trade; of all its other business, its ordinary peace, comfort, and sense of security as the Mass Meeting, with its excitement, its passion, its ignorance, its delivering itself into the hands of the professed Agitator, whose own trade it is to live by

it, so long as he can persuade his hearers that, by listening to him and following his guidance, they will get all they want, whether it be their own or not their own—whether they have any claim to it or not. The Mass Meeting breaks up. It may be without disorder of any account; though this be very difficult to contrive; and, in order to ensure it, large numbers of the keepers of the peace are drawn away from their own proper positions in the City; thereby giving opportunity for outrages which otherwise it would have not been easy to venture upon. A Mass Meeting day is a day to be deducted out of the business life of a city. It has in the estimate of common sense nothing to recommend it, everything to dissuade from it. In allowing it to be on a Sunday, it is a profanation. But the idea inherent in the minds of those who demand it, is that they are thereby a step nearer to universal plenty by some inroad or other upon other men's rights or other men's property—and that with view to this they have read a very convincing lesson to their friends in the House of Commons. How near is the sublime to the ridiculous. It were well if it stopped at ridiculous, and did not become the scourge to the city which is the scene of it, and one more example of the licence which is now called the right and the liberty of the Englishman.

I go back to the constituent parts of the House of Commons itself. We are come for some years past to a House of Commons composed rather of delegates to carry this or that particular end than of representatives of the commonwealth. We are come to the three-cornered constituency, in

room of that which gave us the knights of the shire, representing alike their own and their competitors' supporters, and bound to consider and care for them all alike; a thing which was worthy of old England. To carve counties into three pieces was to introduce the idea of a man representing only his own side. No doubt this is always disclaimed, but it exists nevertheless. It cannot be said that representation has not lost, and that delegation has not gained, in the operation; and in the same proportion that this has become a fact, in that proportion old England has lost. What you want for anything like true Government are the obligations of representation of opposing claims and not the delegacy of one. The idea of representation is disappearing before that of dele-
gacy; and while great numbers aspire to be delegates of the popular will, whatever that may be, the best men of the country are beginning to shrink from the membership which is the exhibition of it.

One of the horses in Mr. Gladstone's chariot is Disestablishment or Disendowment for Wales. The terms are interchangeable.

It is not the first time that Wales has been the victim of public policy.

Not long after the, so-called, Restoration of Convocation in 1852 I was asked whether I would be one of a Committee of Enquiry into the historical position of the Church in Wales for the last hundred years. My answer was that I would, subject to my first making further enquiry, and being able to verify on best authority the knowledge which I had pre-

viously acquired. I very soon was able to succeed in this particular.

The knowledge is as follows :

That, up to 1760, Nonconformity in Wales was a very rare thing.

That the Jacobite had retired thither to a large extent.

That the Hanoverian had upon this *taken steps*.

That these steps were of the nature following :—

That the making of Welsh-speaking Bishops was discontinued.

That the Welsh Bishoprics were given to English Bishops.

That the English Bishops gave their Welsh livings to Priests beneficed in England in plurality.

That the Incumbents did not reside : that the livings so given were badly cared for ; and in many cases placed in unfit hands.

That the result of all this was, that the Welsh people, a people of strong national feeling and religiously minded, fell to a large extent into the arms of Charles Wesley.

Mr. Gladstone has returned to Welsh-speaking Bishops. But a Welsh-speaking Bishop and a Welsh Bishop are by no means the same thing. On the other hand, I do not remember to have seen any account of the historical position of about a century from 1760. At the present time it is proposed to compensate Wales by disendowing, that is, disestablishing her Church—for they are interchangeable forms of speaking—in favour of a Nonconformity created by action of public Policy : and to make her a precedent for the like in Eng-

land. No doubt Mr. Gladstone may gain votes at elections by this proceeding, and will do something towards satisfying the craving of his supporters for a breaking up in one part of Great Britain, and opening a door of hope in respect of the rest of it.

How he is to be justified is not my business ; and I am thankful it is not, because I have no belief that there is any justification to be found.

I pass on to the subsidiary causes of the many coloured greatness of England, and to the dangers of the counteracting, impairing, destroying those causes, by interfering with their hitherto natural order and course of development. England, under God, has grown to be what she is. At the close of the nineteenth century it is now proposed practically to abolish what she has been, and still is, by way of "pleasing the people." The causes of the greatness remaining as given of God, it is proposed to deal with them as they have not been dealt with before when they were slowly but steadily combining to produce the "many coloured greatness."

The first of those causes is the insular position of the Home Empire. There are of this two aspects ; one, Great Britain and Ireland ; two, the proposal to make a railway under the sea from Calais to Dover.

It seems to me a strange thing that it should not present itself to the 'Home Rule' mind generally, that if England had to fight the battle of Europe for the fifteen first years of this century, with the Home Rule cry upon her, and in consequence with a Home Empire disunited instead of being closely

bound and compacted together as one land and one people, there would have been no ground for surprise if England had suffered all things, instead of achieving all things. And if the Englishman's pride will not admit so much as this, what he cannot help admitting is, that the prospects of the final issue must have been very heavily discounted by any such disunion. Now no man can look upon the continental Europe of this time, and hide from himself in so doing the many elements of a general war. At this moment the peace of Continental Europe is kept only at the cost of six millions of soldiers. Peace is not kept for Peace' sake, but only because every one is afraid to begin that of which he can see no end. As for the method and manner of war by land or sea, there is no room for prestige about their issues. Battle by sea appears to be no more a question of boarding, the Englishman's recipe for winning. Battle by land, the farther off you fight, has a great amount of uncertainty imported into it. Some men say it is a good thing for so many peoples being ready to fight, for it is the best chance of keeping peace, the chance of a common fear. Well, this is a ridiculous kind of consolation to have to take to oneself, as a note of advance in the world's policy. Really it is only one of the many delusions of the time, to be found out when the time comes.

One thing on the darker side I may not forbear reverting to. It is the sad instances of military insubordination at home which of late years have distressed and alarmed us all. I am in no position to assign the causes with any attempt at precision ;

but I may be allowed to say so much as this, that I find a very general opinion prevailing that the insubordination has had much to do with the regulation of retiring from regiments of officers Commissioned and non-Commissioned, who by long service and habit of intercourse with the soldiers had established their claims upon the confidence and respect of the men. Perhaps I may be pardoned for what looks like presumption for saying so much as this. That I am only giving expression to a very prevailing judgment is what I have to offer in excuse.

From the insular position which Old England has, with very good reason, thought so much of, but which it is now proposed to get rid of upon grounds not very clear to a plain understanding—grounds which belong to that which goes by the name of scientific development, and universal peace. I pass on to the blending of races and the product of that blending in England.

The product has been the high and conquering spirit of the people of all classes. This is largely evidenced by its games, its sports at home. Abroad by the grasp and the hold of a mighty empire by land and sea. By the long record of many triumphs and rare reverses. By the refusal so much as to entertain the idea of a conquering force. By the content to count its soldiers by thousands instead of millions, for all that has to be done all over the world. By no instance of Civil War since 1745. By the comparatively few keepers of the peace even in London, with its four millions of people. By the unwearied power of acquiring Capital, *the*

mother of and provider for all labour. By the right of its accumulation, by the right of its disposition, by the claim of its inheritance. By the indefeasible law of right that what has been gained by the industry, the ability and skill of the parent, both the Capital and the Status in Society inseparably connected with it should descend from father to son. That as it had been the father's to deal with, because God had given it to him for his own, so is it the son's also. I shall have to say something further upon this when I come to the matter of Capital and Labour, which so many are busy about now in making enemies of each other, instead of leaving them in the old natural order of mother and child.

It was the Capital of England, the credit based upon the Capital; the confidence that what England said she would do that she would do, towards fighting the battle of Europe, that enabled Europe to muster for the fight. England did much more; she threw herself into the scale by land and sea, and the battle was won. Since that day her triumphs have been many. England fights when she must, but her aim is peace. She is up to this day where she has been so many hundred years by land and by sea.

The climate of England allows of much continuous work. The general issue is the Capital of England. Capital applied to England's several industries; agricultural, manufacturing, engineering, commercial, mining.

But if any one say that the Capital of England is

not now in great danger of being sacrificed to the demands of those who have neither inherited nor acquired Capital, I, for one, do not believe he knows what he is talking about. Capital, to one amount or another, is the only source of wages of labour. It is the goose that lays the golden eggs ; now the goose is to be killed in order to get at the golden eggs. And where are the real geese ? They are helping in the killing. For what end ? To encourage to something very like plunder all those who would be richer than they are by having more for themselves of another man's money than they have got already, in return for their labour.

There are plenty of people who are always watching their opportunity to lay up store for themselves out of the funds contributed towards organising conspiracy to force the Capitalist, the employer and payer of labour, to what is called "raise wages." These men make themselves, for their own uses, the judges for other men, more simple, of what an employer can afford to pay for having his work done.

This is bad enough in itself. It is an inversion of the natural order of Providence. The man who employs what he has been enabled to acquire, or who has inherited what his father had acquired before him, is not the possessor of public property for others to divide among them as they please. He has his money, and his station in life, both of them gifts of GOD to him, to employ upon his own responsibility for the employment. Because other men say his wages are low, that does not make them low. They may be perfectly adapted to the circum-

stances of his trade. And these he must know much more, infinitely more, about than those in his employ. No man has any right to say that the wages his employer gives are too little, without first knowing as much about the whole case as his employer knows. He has his own remedy in his hands ; he may say, what nobody pretends he has not a plain right to say, this is not enough for me. I will go and get work elsewhere.

But at this point his right ceases. All the Mass Meetings in the world can never prevent it ceasing. It may prevail with others like the man himself to say what is nothing else than the resorting to foul means when you cannot get what you want by fair means. The first step upon the foul-means platform is to combine to intimidate others who are willing to continue to work upon the employer's terms from so continuing. This is about as great an offence—short of personal violence—that a man can commit ; and very commonly it issues rapidly in personal violence of one kind or another. When this has gone on for a time, the iron is hot enough for the Strike.

Of all things in civilized life immediately injurious to, and never compensating the huge injury to Capital, the payer of wages, and to the general credit of England, there is nothing at once so silly, and in all its silliness so injurious all round, so “the Strike.” And when we come to think of the power now existing of organizing within a week an universal and combined strike throughout the whole country, there is small wisdom, little foresight, no justice, no common sense, in those who

pet and encourage "Strike," and call it by fine names, and denounce the Capitalist, the wage payer, as one who does not know his duty to his fellow-men, and has to be taught by force. And yet this is common language in what has, I suppose, to be called New England as distinguished from Old England.

But the Strike—so far as it has yet been considered a little—is only the skirmish before the battle; the signal that the fight between property and no property is begun. There is, as there always is in like things, much worse behind. There is this behind it.

I have touched it in two aspects. 1. The refusal to work for the present wages. This is every man's right. What the wisdom or common sense of it may be in each case is not the question. I have touched also upon point number two, the preventing another man from working for the present wages. It wants no reasoning to be enabled to say that this is a sin against society. Now for point number three. This is the claim of the workman to a share in the profits. Who was the inventor of this blow upon accumulation of Capital I do not know. But of all extravagancies of Socialism—and there are many—I know of no one so palpably absurd. The Capital invested by the Capitalist or Capitalists is the mainspring of the clock. The labour of many hands is required to keep it going; going, not "wound up." Well, says the Socialist, these men contribute their labour. No doubt they do, but then they are paid for it on their own terms. They have not contributed a farthing towards the capital.

They are the face of the clock and the hands : they are no part of the mainspring. Where, then, is their title to share in the profits ? It is indeed well if the Capitalist find himself enabled to add without injury to the Capital any amount, such as he may judge to be good for him to give, among those who work for him. But this is almsgiving, not payment of debt. The debt has been paid already.

What other still further demand upon the Capitalist may be projected, I do not yet know. But I do know this, that the present demands, demands as of right, upon the Capitalist, are to the common sense of men as ridiculous as they are damaging. Common sense is by no means the all-prevailing helper that it has been in England. Fearing, or if you like better to call it, pleasing the people, which is the same thing, is fast taking its place, as sentimentalism is taking the place of common sense. I go back to my text. It is the national spirit of the Englishman combined with the Capital of the Englishman which has made and kept England's Empire. If men want to ruin England's Empire, as many appear to be busily concerned in, let them go on with their "Strike," their interference with other men's labour, their endeavour to intimidate those who see no good cause for taking part with them. Their listening to the orator who makes money or power out of their need ; and in the end let them betake themselves to extort what is not their own and never can be, a share of the produce of a machine to the creation and repair of which they have not contributed one farthing. Let English workmen do this to their own hurt and

their country's weakness. If they would pause a little to look a little, only a little, further into the truth and prospects of what they are about, they would learn to look upon works closed, enterprises abandoned, speculations ruined, Capital withdrawn,—gone away from the old island home. And why all this? Because Englishmen are being taught by those whose interest is so to teach them, that a workman is a slave, unless he is also master; and can order as he likes what is to be done with the Capital he has had nothing to do with creating, and which is not his to touch.

I have said some words about Socialism. Socialism is in many mouths in our time; is assuming an extravagant character; and wants analysing a little. It proceeds with other things upon impulse, much more than upon authority, or even reason. It is one of those matters upon which men and women have "views." Now "views," either upon Religion, or upon first principles of Society, as ordained of God, are dangerous, and very presumptuous, things. The "view" of the Socialist proper, in respect of means of living, is that it would be better if all men had the same amount of means of living. Now this view oversets itself—for one man may have only himself to care and provide for; his next door neighbour may have a wife and a dozen children. But there is a more cogent answer to the proposal. The whole course of the language of the Bible declares the poor to be a primary part of His Providence. Deut. xv. 11, 1 Sam. ii. 7. And surely it requires no argument to show to the common understanding power of

man how much better it is that it should be so, even if GOD had not declared it to be part of His Providence.

But, to go a little further into the matter, there are fallacies which lie at the root of the Socialist theory.

It is not only *means* of life, but it is *station* in life which are part of the Providence of GOD. Means are either inherited or acquired. So is station. The means in some cases create the station—in others support and maintain it. Now no man can divest himself of his station, even though he give up all care for the discharge of the natural duties of it. How, then, may he divest himself of the means appointed of GOD for the discharge of the natural duties of it. What we call "a Gentleman" would remain a gentleman still, though he were to give away all the means of maintaining the position and the name. But as he cannot give away his station, so neither ought he to give away what has been given him to maintain it. To bring up a family in the comfort and luxury which are inseparable, however carefully guarded against in respect of excess, and to leave them perhaps late in life to begin *a different kind of life*, does certainly appear difficult to justify. I am supposing a case in which family possessions are alienated and applied to some great public purpose. Almsgiving, one of the three great duties enjoined by our Lord, Almsgiving to any extent not impairing the resources of Capital is quite another thing.

There is one more consideration before I leave this

matter. The respect due to higher station should never be interfered with by familiarity of manner not consistent with the relative position of the two parties. As much kindness always as can be, but no levelling as no condescension. The poor themselves are the truest and best teachers in this particular. They love and they respect in a manner very admirable, being perfectly natural, and according to the innate tendencies of their position, the Christian Gentleman. They are quite at their ease with him, but they do not lose the feeling that the two positions are not one and the same. They are glad to have it as it is. The opposite of it is not natural to them ; and answers no good purpose.

Again, the project of dividing a property into so many shares of each the same amount, which is one of the theories of Socialism, does not require more than twenty-four hours to expose its futility. If it were carried out on a Monday, the Monday following would find it broken down. The whole number of shares would be much smaller, and a good many would have not much left. A man cannot say I am going to put an end to the poverty of this place. He cannot alter the rule of a Higher Hand —“ The poor shall never cease out of the land.” It would be a most unhappy thing for the rich if they did cease.

Old England, among her many blessings and gifts, has taken care to her utmost that no one of the poor should starve. That no one should perish for want of food and shelter. Whether it be just or reasonable that the cost of maintaining this rule should fall only upon those who possess

what is called "real property," i.e. house and land, is another question.

In p. 7 I have stated briefly why, in May, 1892, I withdrew myself from membership of "Church Union" after 47 years of Membership. I state here the facts connected with that withdrawal not in their detail, which would only be cumbersome, but in their substance. It is my last word in the matter. I make no reply to any communication upon it private or public.

I am compelled to say once more that the issue as respects myself has been of deep private regret; but of very large public relief.

In the autumn of 1889 I had come to the conclusion—after considering very carefully the antecedents and consequents, and the actual then position of "The English Church Union," founded in 1859 on the same principles as the original Church Union—the Bristol Union—had been founded and administered, and had acted upon in and after 1845,—that the time was come when it had become necessary that the English Church Union should reaffirm, under the circumstances of the Lincoln and other cases, its own precise position.

Accordingly, Nov. 26, 1889, I moved in Council for Committee to consider about such reaffirmation. The Committee was given me *nem. con.*

The book "Lux Mundi," Ed. 1, the organ of The New Criticism, had just been published. It was not possible for me to omit reference to it. If I had done so I should have been false to all my antecedents as a member of "Church Union." Ac-

cordingly in my Draft Report laid before Committee, Jan. 7, 1890, I referred to it. After the Draft had been read to the Committee, discussion arose upon Report to be presented to President and Council.

There was no question raised in the course of that discussion about the portion of the Draft Report referring to the "New Criticism," and the discussion closed with the passing of the Resolution following, moved by the Warden of Keble, seconded by Sir Walter Phillimore:—

"That the Committee, without discussing in detail the Draft Report of the Archdeacon—which in its general tenour they consider very valuable—recommend it to the Council, with certain alterations which the Archdeacon has adopted on their suggestion; and would suggest that the Draft be submitted to the various Branches and District Unions, with a view to the consideration of it in respect of its general tenour, and report thereon to the Council." Carried *nem. con.* I was then left by Committee with three other members of it to prepare Draft Report as amended for Council.

It seemed to me then that, looking to the especial character of that paragraph of the Report which included the reference to the "New Criticism," it would be safest, though no objection had been taken to it in Committee, to take the sense of my three coadjutors as to whether it was their wish, as it was mine, that it should stand as I had written it. They every one of them said, "by all means let it stand."

The Report so revised was laid before Council. The President was absent. It was transmitted to

him with the unanimous Resolution of the Committee.

As Chairman of the Committee and Senior Vice-President I heard no more of the Report from President or Council. I have no knowledge of any action having been taken upon it as recommended by the Committee. It became a dead letter, and was laid upon the shelf, where I suppose it may be lying still, if it exist as a document anywhere but in the shape of the one copy lying before me as I write. For two years and a half I did what I could to bring it under consideration, but without effect. In June, 1891, I moved in Council upon it. Debate was adjourned. In May, 1892, I moved again in special Council upon the substance of that portion of it which referred to the New Criticism; was met by an evasive motion supported by the President; a motion even less worthy of the occasion than "The previous question." Nothing remained to me but to withdraw from membership; which I did within twenty-four hours after the vote.

I repeat that for the manner in which the Report of the Committee of which I was Chairman; and the cause in hand had been dealt with by President and Council, more particularly by the President; and for the manner in which the general body of the Union had been dealt with throughout this matter, there is and must remain ground for painful regret: more than this, for distrust of the administration of the English Church Union and of its faithfulness to the Church of England. To myself the issue has been one of great public relief. I have escaped from being committed by the action

of a voluntary Body organizing itself for defence of the Doctrine and Discipline of the Church of England "*against all attacks by Rationalism*;" but, as I have said above, p. 6, refusing even to express so much as one word of regret for an assault upon the integrity of "Holy Scripture," and the Divine knowledge of our LORD JESUS CHRIST, as declared by Him when upon earth, and written for all time in His Gospel.

I allow myself to refer to some particulars intimately connected with my own calling in life which appear to me to interfere injuriously with the power and therein the usefulness of the Church of England. I have been Priest of the Church of England sixty years. I have been intimately concerned with all the action of the Civil Power which cannot be regarded as subsidiary to the Church, and in some chief particulars has been openly hostile to it. I have never known for myself, nor have been able to understand in others, the thought of taking refuge in any other Communion. So much by way of excuse for what to many may seem to savour of presumption.

First then for Ritual. I contrast what I may call tightness about Ritual with comparative looseness; or if that be too severe a term let me substitute what is not now, but was thirty-four years ago, uncertainty about the Doctrine of the Real Presence, and the primary and governing position of The Doctrine as evidenced by the practice of the Church of England.

Let me instance what I mean by my own case. It is now thirty-four years since a suit against myself in the matter of the Real Presence broke down in the Court of Arches upon the first point of the legal position, as ruled by the pro-Diocesan Court at Bath, presided over by the then Archbishop of the Province. The points of law had been summarily disposed of by the Assessor of the Archbishop, Dr. Lushington, in order to arrive at what were called "the merits" of the case. With respect to those merits, an incident occurred, too ludicrous to repeat here, before the Court proceeded to deliver judgment against me. It shewed conclusively how little was known of the true history of the Doctrine of the Real Presence as the Doctrine of the Church of England. Indeed I have best reason to believe that at that time there was even no lawyer ecclesiastical, except my dear brother-in-law, the late Sir Robert Phillimore, who knew anything about it.

The Court of Arches having decided in my favour upon the first point of law, the judicial Committee of Privy Council confirmed the decision: and what I can call by no other than the farces of Commission at Clevedon, and trial at Bath, came in 1858 to their closing scene after four years and one month of playing.

But, all this notwithstanding, and all the entire concurrence with myself of chief names at that time all powerful in the revival of the Faith of the Church of England, I have to confess that, having had daily Mattins and Evensong in the Church of E. Brent since 1845, it was not till 1871 that I

began the Daily Eucharist in the Church of E. Brent. Even now, after an interval of thirty-four years, there are not many instances of the Daily Eucharist in the Diocese of Bath and Wells.

On the other hand there is, in conjunction with Celebration a large amount of Ritual. I cannot hesitate then to say that Ritual is commanding much attention and observance, when that of which it is primarily and principally the exponent and the teacher, remains not where it was, but, comparatively speaking, much as it was.

The cry of High Churchmen is mainly for Ritual—for the outward thing. The true and lawful exponent doubtless of Worship and Adoration of The Presence, but not the life and the power of It. The Church of England in its true action has yet to attain to this; and no amount of Ritual can come into its place, nay rather let me say it, and hope that I say it without offence, that in proportion as Ritual is, *comparatively*, magnified in its outward form and aspect, it will remain distasteful to the general mind of the English People. A thing in Religion must be real and substantial, and continually recalled to its essence and power, to command the respect, observance, love of the English mind, lest it be set down to nothing more than *Æstheticism*; and this more especially in these our days, when Doctrine is being dealt with *within the Church* not as the unchangeable Basis of all our hope committed once for all to the Church to maintain, defend, deliver to all men, but as one of the things called “views;” which every man is at liberty to take for himself; to rest

upon for himself, and to commend to others as the one thing needful to the true understanding and grasp of the Will and the Purpose of the Providence of GOD.

Next for Preaching. It is and always must be the few who are eloquent preachers. But eloquence in a preacher is the thing desiderated. It is not so much instruction; that is very commonly supposed to be not needed; but the being what is called "interested." Give the eloquence, or what is taken for it, and the congregation go away: some agree, some do not: all say "a fine sermon." Now what is wanted in a Sermon is something to make a hearer consider his ways, and repent and amend his ways. Christians don't go to Church to be "amused" or "interested;" they go to Church to be reminded of repentance, faith, confession of sins, amendment: of prayer and praise, of Worship and Adoration; and there is no sermon, however simple, and not "striking," out of which every one of us may not draw much for his own and others' good.

To this end, considering all the circumstances of the case, a Sermon should be short; more especially in the morning, when it is part of "The Order of the Administration of the Lord's Supper or Holy Communion." My rule is ten minutes. I find that it requires all care not to exceed them. But it can be done, and I believe profitably done. From twenty to twenty-five minutes is quite enough in the evening. But, after all, say what one can, the preaching is become a primary consideration—one, I may observe, not possible to be commanded

in the great majority of cases, nor desirable, unless it be directed to the amendment of the Preacher himself and those who hear him.

Then, in order to reach the Sermon what happens? There may be a good deal of music and singing. In my Church we have none of either till we come to the Celebration.

There is also what I call one of the worst faults a Deacon or Priest of the Church of England can have, as part of the discharge of his "duty;" a rapid and hurried saying of the Order of Common Prayer—and what is even worse, a hasty reading of the Lessons—that is of GOD'S Lessons to His People in Christ. Those who do not consider that this is the true account of "The Lessons," though the name itself one would have thought might have taught them better, lose for themselves and the congregation what nothing can replace.

But, it is said, people *don't like* long praying. Men say many foolish things; but this is more than foolish. Is the rule of true Religion *what men like*? Is a Service of Prayer to be measured out to meet the likings of men—accommodated to their tastes? Well, the Service of GOD in Christ is all the other way. It is a perpetual demand upon men's self-denial, upon their choice of what they do not like. "If any man will come after Me let him deny himself," saith our Lord. Certainly there are limits to Divine Service, as there are limits to the day itself, but those limits are not to be filled with what *men like*, but with the overcoming, by grace given of that "infection of their nature" which still remains in them though they be redeemed

and regenerate in and by Holy Baptism. There is no one of us, whatever be our order and condition, who will not, after coming home from Church, have more or less to find fault with his or her praying and observance in Church, and feel how much is required yet, under the mercy of GOD the Father, for the sake of Christ the Son, by the Spirit, in order to the truer keeping of the Words of CHRIST—"If any man will come after Me, let him deny himself, and take up his cross daily and follow Me."

From 1845 to 1854 I was Examining Chaplain to the then Bishop of Bath and Wells. I resigned the Chaplaincy when I had to fight the fight of the Real Presence. Not at all because my very dear old friend Bishop Bagot wished me to resign; nor because he did not hold the Doctrine which he did hold as I did, but because I wished to "fight for my own hand;" because I wanted to keep myself clear to fight my own battle.

My experience as Examining Chaplain had shewn me that the main defect of such qualification for Holy Orders as examination could bring to light lay in the lack of knowledge of the Bible and the Prayer-book. Candidates could, more or less, answer questions upon the contents of certain books which they were expected to have studied and digested; but as a rule, they were by no means sufficiently conversant with the Bible itself and the Prayer-book.

And if I had remained Examining Chaplain,

I had made up my mind to propose to the Bishop that the Deacon's examination should be confined to these ; and renewed upon these as seemed best to the Examining Chaplain when they came for their Priest's Orders ; together with such other sources of instruction and enquiry as in each case the Examining Chaplain should judge to be best suited from what he had gathered from the Deacon's examination.

This plan would, I am persuaded, have issued in that closer and truer knowledge of the Bible as being delivered by the Church, the one source of all authority, and in the Prayer-book as embodying that authority ; and would have resulted in simpler, plainer, undoubting, unquestioning sermons and other instructions to the people.

For the great effort of a good many years to promote temperance in drinking intoxicating drinks, I have been unable to conceal the conclusion I arrived at early in the history of the effort, that it did not proceed upon a true and sound basis.

First—the particular temperance it was proposed to promote should have been clearly stated. Temperance is applicable to the control of every kind of mental and bodily excess. But let it be granted that there could be no difficulty in understanding which kind it was proposed to meet, it would still have been better to have carefully defined its meaning.

Then comes the manner of so defining. After the manner of most impulses not regulated by the

rule of Religion and Reason combined, but after the manner of a clock of which the pendulum is always swinging to its full extent, and the clock itself never suffered to run down, the point insisted upon from the first was total abstinence ; and not this only, but every one declining to comply with it stigmatized as a traitor to the cause.

Now the rule of Holy Scripture and of the obedience of reason in such matters as this is that “every creature of God is good, and to be received with thanksgiving, for it is sanctified by the Word of God and Prayer.”

The disregard of this rule, and consequent extravagance of demand invading every dictate of the common sense of the English mind, even in a time when common sense would appear to have withdrawn into the recesses of the scene of human life amongst us, and to have yielded up the foreground of the stage to sentimentalism, has had an effect very adverse to the success of its propounders—and though it may be true that public drunkenness is not so often forced upon the eye, yet this may be ascribed to other causes ; and there may be as much over-drinking going on as before—and what is worse still, there may be more drinking at home, and among women, than before.

Upon the whole I see no reason to depart now from the conclusion with which I began, that the attempt to improve our condition would not have the success it might have had if based upon the more moderate ground of abstinence from all drinking of spirituous drinks at any time except at meals—and that for the labouring classes, who want re-

freshment at other times beside their meals, means had been proposed to regulate and supply this want.

I proceed to notice briefly other signs of the time which appear to me very disturbing of the hope of continuance of prosperity and even of security.

First I name the diminishing love of work as work—a thing of late years creeping fast over England. And this, coupled with the requirement of the same wages for short time as for the longer time.

Second, the passion for amusement and relaxation prevailing day by day.

Third, the growing to excess through many years of refusal of deference to Authority, *quâ* Authority; in other words the lack of implicit submission to Authority without demanding the reason for it.

I go now to what I call “The Higher Education.” The English language is about to be betrayed into having this term perverted and stamped for use as denoting the inroad upon the Religion of CHRIST embodied in the interminable theories, and licence of speculation upon the Mysteries of GOD which is the sum and substance of “The New Criticism.”

Now the Christian man and woman have to live in their little time here two lives—one life is that of being educated by their parents and others first in the keeping of the vows of their Baptism. Second, of their continuing this education of themselves by

themselves till death comes. *Nos nosmet semper et continue educamus.*

We in England, the other peoples of Europe, and as time goes on it may be of other parts of the world, have been and are favoured with two especial assistances to the mental power in respect of sharpening and smoothing its edge, making it cut deep and clean. These two are the scholarly acquirements of the Greek and the Latin languages. There is no grindstone for the mind like the Greek, and no whetstone like the Latin. The one cuts, the other polishes. I do not mean that both have not each their share of these attributes. I am only specifying what may be assigned generally as the most remarkable feature and excellence of each of them. If you want power and condensation of thought there is the Greek. If terseness and sweetness there is the Latin. Latin is especially what Greek is not, the language of Epitaphs. Greek is especially what Latin is not, the language of Philosophy. It seems to admit of a doubt whether Latin be not the most powerful for oratory. In the art of letter-writing it is inimitable. To speak generally, the one is the exponent of the vigour and the power of language ; the other of its taste and grace.

I have said a word about Epitaphs. It may be worth mentioning that the most beautiful Epitaph that I know is that upon Shenstone, written by an Englishman in Latin : *Eheu ! quanto minus est cum cæteris versari quam tui meminisse.*

In our time all that I have claimed for Greek and

Latin in the matter of the earlier part of Education for that class of mankind which God has made capable of employing them ; and which, I may conclude, will continue to exist in its native power, in the face of all the downward tendencies of the time, because it is an ordinance of God ; unless it betray itself to its blotting out of itself from the map of England's Society—is called into question. Other ways of attempting to educate the mind and making it continue to educate itself are preferred ; and a new curriculum adopted.

Now it appears to be forgotten or overlooked ; though it be an essential in this question to a Christian man, that the language of Theology, the *ἀρχιτεκτονική φρόνησις*, is mainly, if not altogether, Greek and Latin. Possibly those who desire to get rid of both may not feel that there is any cogency in this fact. But, as I may not agree with them, I will take leave to state it for consideration.

Meantime it is very comforting to see the way in which the English woman is welcoming her public access to the treasures of old time, and winning for her own all their beauty and their power.

In comparing ourselves with earlier ages of the world there are two points which it is difficult to leave untouched.

One is that the world has reached long ago the highest point in the highest departments of intellectual power. What is true of the world generally is probably true of particular portions of it. There are words of Bacon bearing upon this point. He

says, "*In the youth of a state arms do flourish: in the middle age of a state letters: and then both of them together for a time: in the declining age of a state Mechanical Arts and Merchandize.*"

Now surely it is true of our world that the highest excellencies of product of the intellectual power belong to time long past. This is true of language, of philosophy, of oratory, of poetry, of sculpture, of painting, of architecture. After ages compete, they do not surpass; hardly equal. Even in respect of mechanical art there are marvels of the old world's history which seem to escape from any reasonable account of them. And though it be humbling it may not be the less true for that, that we are living in the declining age of this world, though we be flattering our pride that we have attained, and have yet to attain to a still greater height than any we have yet known.

The other point is the very curious one that words which in older languages have borne and conveyed the highest meaning have come in our own time to be words of depreciation and something like contempt.

I will take three instances. There are others, but these will suffice to illustrate my meaning.

1. The word in the Greek *δεισιδαιμονια*—fear of and reverence for the Divine Nature.

In the Latin, 'Superstitio,' the fear and the reverence disappear; but the idea of something upon which to rely, outside of and more to be depended upon than ourselves, remains—something upon which we can stand rather than ourselves—*una Superstitio*

*Superis quæ reddita Divis*ⁱ—the only oath which binds the Gods. Then we come to the English use of the Latin word. The English use is one of contumely and abuse as denoting *something beneath man's intellect to trouble itself with.*

2. In like manner *Ἐνθουσιασμός*. Enthusiasmus is not found in Latin; Entheus is. The indwelling of the Divine. In English, Enthusiam is very commonly used to denote a disposition of mind not to be relied upon; of little use for the purposes of life, something not according to the true test of "the reasoning power."

3. Again *ιδιώτης*—a private citizen—a man concerning himself with his own more than with public affairs. Let us hear Horace's account of the man :—

Beatus ille, qui procul negotiis,
Ut prisca gens mortalium,
Paterna rura bobus exercet suis,
Solutus omni fœnore.

Happy man who does not concern himself with public affairs; who works land; his father's before him, with his own team; and has no interest to pay for borrowed money.

In English *ιδιώτης*, an Idiot.

Other instances will suggest themselves—these are enough for my present purpose.

Many years ago I received from my dear friend, Francis Leighton, late Warden of All Souls, a remarkable illustration of the pre-eminence of Greek and Latin Scholarship in preparing and assisting the mental power in the acquisition of other knowledge.

ⁱ *Æneid* xii. 817.

What he told me was this. That upon the passing of the Oxford "Reform" Bill, and the applying of certain of the All Souls Fellowships to the special purposes of this and that branch of knowledge, the College had applied itself—he did not say enthusiastically, but—*bona fide* throughout, to carry out the purposes of the Act.

That this had been strictly the practise for the thirteen years succeeding the coming into operation of the Act.

That there had been no instance in which the classman in Greek and Latin, having begun to apply himself, upon notice given by the College, to arrive at the particular knowledge required for success in the particular candidature, had not won the Fellowship over the head of the man of no particular Greek or Latin Scholarship, but of honour gained in the School of that Department, to the encouragement of which the Fellowship had to be applied. The mental machine was in the one case in much better order for the discharge of its office than in the other. In other words, there was all the difference between the training how to learn and the learning without that training.

I was telling this story in London to a friend. He said, Well, it is a curious coincidence that being at Oxford last week with the present Warden of All Souls, he told me, in all its substance, the same thing.

"The difficulties of Holy Scripture" are words in very common use.

Now there are no *difficulties* in Holy Scripture. There are "Mysteries" in great abundance—every page presents or implies one or more. But a mystery is not a difficulty; and a difficulty is not a mystery. Mysteries are things unapproachable and unfathomable by human reason. Things which we are told "the angels desire to look into." "Difficulties" are things which may be overcome, by either physical or intellectual power.

"Holy Scripture" reveals *the fact* of Mystery, and delivers it as such by the Spirit to the Church; that the Church, the Witness and Keeper of Holy Writ may, in her turn and discharge of her office, deliver, maintain, defend *the fact* of Mystery. But the Church nowhere attempts to *expound* the Mystery. The Church knows very well that she has no Corporate power, any more than the individual man has individual power, to *expound* and *unfold* a Mystery of God. The Church has the *fact* of the Mystery committed to it by the Spirit to deliver for all time. The Church has delivered it; will continue to deliver it unto the end. What power of *apprehending* Mystery may be in store for the soul saved is a "secret thing" of God. The words of Holy Scripture are indeed full of mighty promises to the saved in this particular. But here we can only stand and wait in the simplicity of faith; as little children, waiting till the father shows his face.

Men and Women, Brothers and Sisters, of the Church of England, suffer an old man to say that

there is for every one of us one Holy Bible, the Book of GOD : one Book of Common Prayer and Administration of the Sacraments. For the Holy Bible, GOD has spoken therein, by the Spirit to the Church Catholic, the undivided Church. The Church Catholic, the undivided Church, has delivered the Truth of GOD to man for all time, from the time of the delivery to the end of time, with all its Mysteries, all its Commandments, all its Teaching, all its Warning, Comfort, Peace, Hope. It is of man's imperfectness that the oneness and the perfectness of the Gift of GOD are more or less marred by man's touch ; and so it is that, with one and the same Bible, and one and the same " Book of Common Prayer and Administration of the Sacraments," there have been and are differences within the Church of England, out of which it may not be allowed to us, or to our children, to see the way.

Well, if these differences are to abide, let us bow ourselves down, and confess that if we had served and worshipped GOD more truly, we might, if it seemed good to Him, have done some little thing to compose and heal them.

And, in all our " conversation " with those who are not of the same mind with ourselves, let us remember, and recall that there is shewn unto us still " a more excellent way : " a way greater even than the way of " Faith " and " Hope : " the way of " Charity," that " thinketh no evil."

Let us pray one with another, one for another, that we may walk in " the more excellent way." And that there be no manner of doubt or question

upon what ground it is that we take our stand in seeking so to walk, let us be taught of GOD, as His "little children," in answer to our daily Prayer, to hold fast in all its own integrity, in all its oneness and perfectness for the uses for which it has been given unto us through the Church Catholic, the undivided Church—The Holy Bible; the Word of GOD. Let it be our common and conjoint answer to every "invention" of man's reasoning power, We may not touch the Word of GOD—lest we lose the Light which guides us on our way to Heaven.

One thing is too plain, upon the face of both "Holy Bible" and "Book of Common Prayer and Administration of the Sacraments," to admit of any "reasoning" upon it.

That one thing is—

That the Book of GOD, of Divine Authority throughout; the Book of man, throughout all its own order and administration, in its humble and thankful acceptance of the Book of GOD as delivered to the Church by The Spirit, are the witnesses of the Church of England against the Delusion of the New Criticism.

I am writing in Advent-tide. I read in the Book of Common Prayer and Administration of the Sacraments, the guide of every member of the Church of England, the words of S. Paul, Rom. xv. 4, "that we through patience, and comfort of the Scriptures might have hope." "The Scriptures" here of necessity mean "The Old Scriptures," of which he writes to his dearly beloved son, 2 Tim. iii. 14, 15: "But continue thou in the things which thou hast

“learned and hast been assured of, knowing of
 “whom thou hast learned them; and that from
 “a child thou hast known the Holy Scriptures,
 “which are able to make thee wise unto salvation,
 “through faith which is in CHRIST JESUS.”

We have here the Old Scriptures and the New Scriptures so linked together, that no man can lay the hand of doubt upon any portion of the one without laying it on the other also.

There is, further still, 2 Tim. i. 5, a very precious testimony to the gift given to the believing mother and to her mother also, of Grace to bring up the child in “unfeigned faith.”

“When I call to remembrance the unfeigned
 “faith that is in thee, which dwelt first in thy
 “grandmother Lois, and thy mother Eunice; and
 “I am persuaded that in thee also.”

I ask here whether it can be to sin against Charity, which S. Paul exalts above Faith and Hope, to say with him, Rom. xvi. 17, “Now
 “I beseech you, brethren, mark them which cause
 “divisions and offences contrary to the Doctrine
 “which ye have learned; and avoid them.”

I am constrained to say further, that the Idolatry of Reason-Worship in the room of the simple and childlike acceptance of, and obedience to, “Holy Scripture,” committed by the Spirit to the Church Catholic to deliver unto the end, is the seed out of which have come all the heresies and schisms which have distorted and defaced the Church of CHRIST.

A more cruel thing can never be done by

one Englishman to another than that which has been, and is being done day by day by "The New Criticism." It is shaking and pulling out one stone after another of the one foundation of peace, comfort, hope; of the consolation given of God to all sorts and conditions of men, in all the troubles, hopes, pains, death of this life of three-score years and ten. Their hope, their comfort, their peace *have rested* upon "Holy Scripture," as revealing to man, according to the Will of God, *all that is known* of the relations between man and the God of love and mercy—all the foundation of the Religion of CHRIST—the Book in which are enshrined all the Mysteries of God, all His Warnings, all His Promises, in one word, all His Love.

The learned of the world are led, under the temptation of "the pride of life" to think that they have something *of their own* to look to *side by side with* "Holy Scripture." And not only this, but something *by which Holy Scripture is to be judged*. It would be waste of time to argue in such a case. Men who start from opposite poles of thought cannot argue. Holy Scripture states and delivers. It does not *argue* about what it states and delivers. The man who believes that every word of "Holy Scripture" comes from God cannot argue with the man who does not. To teach what has been delivered to you by the Church to teach is one thing; to debate about whether you will teach it or reject it, for others as for yourself, is another thing.

There is a fallacy pervading the pages of the "New Criticism" which requires special notice,

next in order to the cardinal fallacy of the "imperfect knowledge" of our LORD and SAVIOUR JESUS Christ; because it partakes of and displays the unbounded licence of thought and extravagance of assumption of that "Criticism."

Every "literature" is open to criticism upon its Authority.

The Holy Bible is a literature.

The Holy Bible is open to criticism upon its Authority.

No doubt the Holy Bible is *a* literature. But it is *the one only* Divine Literature. It is *throughout* "Revelation." Blessed be GOD who has not left it to man to say what parts of It are "Revelation," and what are not "Revelation."

The Syllogism of 1889 has four terms. Logic must, it seems, be expiring, with other things, in Oxford.

Possibly the New Critic may say that what is meant is whether the Holy Bible is, or is not, "Revelation." The rejoinder to this is, then you had better have so put it that there might be no mistake about what you mean.

There is one more thing lying at the root of the "New Criticism." It is, that, *in order to believe you must first understand*. Here is the full development of the conceit of the "Reasoning Power," as the *a priori* Judge Our LORD says—"If thou canst believe: all things are possible to him that believeth."

To believe and to obey *because you believe*—to help others to believe and to obey, to pray, to

serve, to wait, whether by Worship in all its attraction, or in all its simplicity: so to preach the Word of GOD, as, whether it be plain or eloquent, its issue, as its object, is to lead to more earnestness in confession, repentance, amendment, prayer, thanksgiving, worship, adoration, is one thing. It has been well said the end of Preaching is Praying. To move men to doubt about "Holy Scripture," the Word of GOD, is another thing. The one saves in CHRIST, the other kills.

Sad and, in all its Sadness, seductive through man's pride in himself, as the New Criticism is, the apathy, the indifference on the one hand, the welcome with which it has been received on the other in England, are much deeper causes of alarm, distress, fear, than the thing itself; which, when weighed in the balance of its own making, that is when tested by its own new Logic, is self-stultifying throughout. It is, comparatively, in its new phase at the close of century XIX., a "new thing;" both in respect of itself, and of the House in Oxford in which it was born—and England is very like Athens in S. Paul's time; but with infinitely less excuse.

For myself, I do not understand whether Mr. Gore, President of the Pusey House, allowed himself to write his Preface to "*Lux Mundi*;" to edit and publish the book, Nov., 1889, with, or without *the formal concurrence* of the Trustees. If without, I do not understand upon what rule of conduct he proceeded: if with, upon what rule of conduct the Trustees proceeded. I submit that contributors to the Pusey House have the right to be told one or other of these two things.

There are two points, one of warning, one of thankfulness ; points of our inheritance which I may not pass by. First of the warning.

The duty and the comfort of daily reading and meditation upon some portion of " Holy Scripture." Where there are Mattins and Evensong the portion of Holy Scripture is supplied for those who can be in the Church : Where there are not, it ought to be supplied by those whose necessary occupations admit of it in the evening, in their home.

I am constrained to believe that the private reading of and meditation upon the Prophets by whom " The Holy Ghost spake " is not a common practice : not by any means so common as that upon other parts of the Old Scriptures.

Now the warning of the Prophets comes to us through its continued and most mournful address to Judah and Israel : " Lamentations and mourning and woe," Ezek. ii. 10. It is, by far, the largest amount of all Prophecy. Denunciation of Idolatry — of all manner of worst sinfulness, and turning away from GOD ; and this among the one People to whom GOD had revealed Himself. The " lamentations, mourning, woe," are summed up in Malachi : more particularly, with reference to the Priesthood of the Jews.

As we read, the temptation is upon us, by the subtlety of the Tempter, to confine our thoughts to the evil doings of Judah and Israel ; and to thank GOD that we are not as they were ; much as did the Pharisee.

But is this the Truth of the case ? Are we not throwing away in our self-satisfaction all the warning

of the Prophets—we the children of the Kingdom ; with all the Light of CHRIST upon us : the warning that we do not *in their substance* the same things which are the burden of the message of the Prophets to Judah and to Israel. Are we not in forgetting this, or putting it aside, are we not holding indeed the Old Scriptures in our hand, but not laying them up in our heart ?

I have said in my Preface, when contrasting the Idolatry of the Heathen and the Jew with the Idolatry of the Christian, that their idol, stock and stone, *represented to them a power above their own. That the Idol of the Christian represents nothing but himself, or some other man.* His own, or the other's reasoning power ; nothing but man worshipping man. The Christian has been set free from "stock and stone ;" he has put himself, or some other man, in their room, and in their representation.

S. John has warned us all of this worst danger, "Little children keep yourselves from idols." From the worship of self, or of some other man in the "Vanity" of our mind.

The conclusion appears to be irresistible—that the Idolatry of the Christian is a worse Idolatry than that of the Heathen and the Jew. *Theirs had respect to a power above their own. The Christian goes no higher in his Idolatry than himself, or some other man.* God speaks by His Holy Word. The Christian Idolater takes upon himself to say *what is* the Holy Word of God, and *what is not*. He makes himself the Judge Supreme of Holy Scripture. How much therefore of "Holy Scripture" is the

Word of GOD, and how much is not, awaits the sentence of the literary critic of "the New Criticism;" in this and every succeeding generation: leaving "What is Truth" not only *not known* at the close of the nineteenth century, but in a perpetual flux to the end of time.

The mass of English People, of all orders and conditions, are being cheated out of their Bible; and do not appear to trouble themselves much about it. They have themselves in its room.

Next for the thankfulness. It is in the growth, and the growing continually of the Missionary spirit.

"The Missionary spirit." What is it?

It is the spirit which is of THE SPIRIT. It is the spirit which is taught and guided by THE SPIRIT to "count all things loss for the excellency of the knowledge of CHRIST JESUS our LORD, and of His commandment," "Go ye into all the world, and preach the Gospel to every creature." To do this at the cost of all things, save one only, and that "the excellency of the knowledge of CHRIST JESUS our LORD."

I am little worthy to write words about the Missionary spirit, for I know well that my own part in this gift, with my mind so many years full of fear for our Condition at home, has been little indeed. But the call comes to the ear that has been deaf, and the heart which has comparatively been cold. And there are many very dear and near to me who have laboured and are labouring in England and out of England to help to win

and save souls. I recall with the life of others of mine own people the young life of my dear nephew Edward Denison, son of my brother Edward Denison, Bishop of Salisbury, among the first, if not the first, of the servants of CHRIST passing from the West into the East of London, to do what he could to win and save souls. The life of my dear nephew James, son of my brother Sir William Denison; dead this year in Africa; helping there in Missionary work. The life of my dear nephew Henry Phipps Denison, his elder brother, now twenty years my Curate at East Brent; full of care for Missionary work. My last words, c. x. p. 374, of "Notes of my Life," 1879, are of him. I repeat the words now, with this addition, and thank God.

I seem to be able to recall the time when it was little that was said about this field wherein to give up life and what are called its enjoyments for the work of bringing men, women, children, to the knowledge of CHRIST. All honour to the Non-conformist as to the Churchman who makes it his life; or enables others to make it their own, in and by, The SPIRIT of CHRIST.

I have endeavoured in the above pages to condense the aspect of Political and of Religious England as it presents itself to me, for the last thirteen years. I find it to be a rapid descent towards Democracy on the one hand; and towards Indifferentism on the other.

I had looked forward to the latter of these two

in the concluding Chapters ix., x., xi. of "Notes of my Life." But I had not thought to have lived to see what have already been the issues; and, more distinctly still, to foreshadow what these will be to us and our children.

I speak of "Democracy" here in the true meaning of the word and of what it includes. That meaning is as follows.

Democracyⁱ is the right of every male of a given age to contribute by his vote to the election of those who make and administer the law. It includes the free employment of the Mass Meeting. The poisons of Agitation and Misrepresentation. The gross fallacy of "the Strike." The uncontrolled licence of speech. The loss of reverence for God-given Station, and its Authority, when diligently and duly employed. It depreciates what is high: it panders to what is low. It is abnormal—self-asserting—not co-operating—dictatorial, not conciliating, not even consultatory—interfering as by right in what is not its own to touch. England under its present administration is going fast towards Democracy. It forgets that a people cannot any more do without the Statesman, than the Statesman without the people. The People are many, the Statesmen are few. It forgets that the People of the Church of CHRIST cannot any more do without Bishop and

ⁱ I am speaking of the term "Democracy" as understood in Europe. In America there is a different and a contrasted use, arising out of special circumstances of the United States. The United States are a confederate Republic; they are not a Democracy.

Priest than Bishop and Priest can do without the People. The People are many. The Bishop is one. Parishes count by thousands ; Priests one by one. The People by millions ; the Sovereign is One^k.

If a man wants Democracy in England, he wants the biggest Revolution the country has ever seen, or thought of. If he thinks he is going to have it without civil war, he is an unconscious victim to his own folly and his own ignorance.

For the aspect *Political*, England has not attained to her "many coloured greatness" under Democracy ; nor do I believe it possible that, under Democracy, England will retain it.

In stating what appears to me to be the Religious aspect of the Church of England at the close of Century XIX. ; how much there is to shrink from, how much to fear from within and from without ; it is not possible, and would be most unthankful, not to recognize with heart and mind that something has come *conjointly* from within and from without, i.e. from "Church and State ;" and much more than something from within only ; for all which we have to praise GOD, as the Giver, and not ourselves, save only as confessing ourselves to have been His humble and obedient instruments. The something from within and from without is the enlargement of the Home Episcopate, Diocesan and Suffragan. That from within is the Colonial Episcopate from Bishops, Clergy, and Laity of the Church of England, and the restoring and the building of Churches at home—"Schools" I cannot add, because, as I

^k Compare Ecclesiasticus xxx. 31-4.

have said from 1847 to 1892, and repeat here, I have never been able to admit the lawfulness, or the honesty of making assistance to the Schools of "the Church" out of the common taxes conditional upon destroying the fundamental character, the religious principle of the Schools, under "the Conscience Clause¹")—the increase of services—the more frequent Celebration of Holy Communion—the increase of Communicants young and old—the Lay co-operation in ministering in and out of Church, and for special purposes of almsgiving home and abroad—the self-denying lives of men and women.

But there is still so much lacking if the Church of England is to meet, under God in a good hope, the severity of the present and coming crisis as it has to be met, that I submit that there is much larger ground for the fear which tells the truth, than for the congratulation which deceives. Man, with all his learning, is but a little child in the presence of "the secret things" of God his Father, which is in Heaven.

But, after all, hope is better than fear if we will but bow and humble ourselves, not before our own Idols but, before *The Truth*: that in all things in which the principle has not been, it would appear irretrievably, sacrificed to "the pride of life," the infirmity of unbelief, and the idol of Political necessity, let us hope that it may still be able to be said of England, that she is striving to walk more worthily of her high calling "in Church and State:" that it is still to be said of her—

Instruit, et proprios habet enumerare triumphos.

¹ See p. 38, on "State Education."

So much then for the aspect Political.

For the aspect Religious, I know of no remedy, and have never heard of any, save only *the simplicity of faith in Holy Scripture, and the living up to the Book of Common Prayer and Administration of the Sacraments*. Suffer me to add to this that this may not be looked for in the People, unless it be found in the Priest. Is it difficult? what is there that is worth having in life as in death but what is difficult, and would be impossible, if it were not for the Grace of our Lord JESUS CHRIST, and the love of GOD, and the fellowship of THE HOLY GHOST? The Church *in* England has to be handed down to our children as it has been received by us. The Church *of* England has to be contended for to the utmost. I confess with shame, as I have confessed it many times, that for something like two years of my life, under the weight of many and great invasions on the part of the Civil Power of the Province of the Church of England, I allowed myself to become a member of a body for promoting what is vulgarly called dis-Establishment. The ground upon which I returned to a better mind was this. That it is impossible to deny that it is most according to the Will of GOD that Sovereign and People should be of the "One Faith." That this position was what I found in England as the Constitution of England. That I was in manner the most solemn pledged to it. That I might not, because I was troubled by many and great trials of faith and patience, add my voice against it. If there be differences about the one Faith, there is indeed need of Holy Charity in dealing with them; but there is nothing in them

to convert into a ground for leaving the Church of our Baptism, or for throwing ourselves into the scale of separation of Church from State. Rather let us watch and wait and work to help to make the position to which God has called us more pleasing in His sight for Jesus Christ's sake.

I cannot do better than cite here in conclusion the words of my dearly loved and honoured old friend Dr. Pusey, from his paper read at the Church Congress in 1865, upon "The Spirit in which the "Researches of Learning and Science should be "applied to the study of the Bible^m."

"Physical science and faith are not commensurate. Faith relates to that which is supernatural; science, to things natural; faith rests upon what is supernatural; science upon man's natural powers of observation, induction, combination, inference, deduction; faith has to do chiefly with the invisible; science, with the visible order of things. Science relates to causes and effects, the laws by which God upholds His material creation, or its past history. It is purely material. Faith relates to God, His revelation, His word. Faith has the certainty of a Divine gift; science has the certainty of human reasoning. Faith is one Divine, God-given habit of mind. It is one and the same in the well-instructed peasant as in the most intellectual philosopher—perfect, solid, unshakable. What really lies outside the peasant's faith cannot really touch the faith of any, however intellectual. Faith lies above the clouds of human doubt, in the serene sunshine of the Eternal Light; and, contemplating Him, the Cause of all causes, the Truth of all which is true, the Life of all that is, is sure that there is a solution of any thing which seems for the time (if so be) insoluble. Lightning and storm gleam far below. For it rests secure in the bosom of its God."

^m The words were cited by my dear friend Canon Hinds Howell, my seconder, Sess. Feb. 3, 1891.

APPENDICES.

APPENDIX I.

THE NATIONAL SYNOD.

A Speech prepared for May Sessions of Convocation, 1889^a.

MOTION.

‘Whereas the present condition of Discipline in the Church is full of danger to the Spiritual Welfare of the whole English People, This House humbly prays His Grace the President, and their Lordships the Bishops, to give their concurrence and direction, with view to an Address to the Crown praying for the convening of a National Synod of the two Provinces of Canterbury and York to take counsel and to advise upon such measures as may be needful in the present distress.’

SIR, The Right Rev. the PROLOCUTOR,—

I find it more than difficult to give any adequate expression to the anxieties which belong inseparably to the present position in ‘Church and State.’

The two conflicting forces are, so to speak, every hour gathering strength. The conflicting forces are the Spiritual and the Temporal powers. The Temporal power gathers strength from many sources which I need not number. The Spiritual power gathers strength in being forced back upon its principles, religious and constitutional.

But, as yet, it appears to me that, so far as we have gone, the disposition is to have recourse by way of remedy to the often tried but ever failing machinery of expedient, rather than to the simple affirmation and vindication of the first principles of a Divine trust.

For in every people to which Christianity has come there have been, since the evening of the Day of the Resurrection, and will be to the end of time, by ordinance of God, two jurisdictions; that is, two settings forth of

^a The Speech here reprinted was withdrawn from Notices of Motion, Sess. May 17, 1889, in consequence of continued pressure of business before the House; and deferred for a future opportunity, which it has not been in my power to command.

law: one of law as concerned directly with the things of time only, the other of law as concerned directly with the things of time and of eternity. The first jurisdiction is called 'Secular;' the second is called 'Spiritual.' Both are, under God, administered by man. The first by rule and order of the Authority Temporal, the second by rule and order of the Authority Spiritual, into whose hands it was committed by our Lord.

It is the happiest condition of a people when the two jurisdictions are found in active exercise, but not interfering the one with the other: the happiest because the condition nearest to the ordinance of God. I say 'nearest to the ordinance of God' because the abiding imperfection of our common nature does not admit of the existence in any unbroken permanence, in passing through man's hands, of the exact representation among men of an ordinance of God.

But in the same proportion as the representation is one of active exercise but not of interference on either side, the people with whom this representation is found comes nearest to the ordinance of God.

Now there is no people in whose history the proper exercise of the two jurisdictions has been found more provided for than in the constitutional history of the people of England. The exercise of both jurisdictions, each in their proper province, true independence and, nevertheless, true harmony, under the Royalty of England. For the supremacy of the Crown in all causes, Ecclesiastical and Civil^b, means that the Crown as the fountain, under God, of all justice, is charged with the careful keeping of the two jurisdictions, and with the careful guarding against all undue interference of the one with the other.

Take away the due exercise of the two jurisdictions, each in its proper province, true independence, and, nevertheless, true harmony, and you have utter confusion; and

^b 'In all causes, Ecclesiastical and Civil, within these her Dominions supreme.'—*The Bidding Prayer*.

will have done more to destroy 'Church and State' than by any other process to which you can apply yourself.

Now then what has become, for the last fifty-seven years, of the two jurisdictions? They have become one jurisdiction by the legislation of 1832-3, and after years. That jurisdiction is, in all its substance and power, wholly temporal. Assessorship of the spirituality is a myth: a thing shadowless, being unsubstantial, and deluding the unwary and confiding mind.

This being the position, the Resolution I have to move prays for the convening of a National Synod of the two provinces of Canterbury and York 'in the present distress.'

The distress is not present only, but of many years' experience; and is filled with utmost cause for deepest anxiety in respect of the due subsistence of the relations between 'Church and State.'

It dates more particularly from 1832-3 to 1888-9 inclusive—fifty-seven years. More generally, from the closing the doors of the Convocations or Synods of England in 1717.

It has two aspects—one, in respect of the transfer of final appeal in causes of doctrine and discipline to a lay tribunal (I dismiss the question of 'spiritual assessorship,' as being in principle wrong, and in practice a vain and self-stultifying expedient); the other, in respect of sundry matters of ritual and ceremonial alleged before, and pronounced by, that tribunal to be offences against 'Church and State' demanding correction, and, if not corrected, demanding penalty.

I hold in my hand a paper drawn up for me by an eminent legal firm in London, giving account of the spiritual element in all causes spiritual from 1832-3 to 1888 inclusive, brought before the Judicial Committee of Privy Council. Copies of it are laid upon the table of the House^c.

It is to be observed upon it that what there came to be

^c See Paper printed at end of this Appendix, p. 119.

afterwards even of assessorship of the spirituality was of late and uncertain introduction.

The transfer of judicial authority from 'spiritual' to 'temporal' in causes of doctrine and discipline is then the distress precedent. The condemnation of certain rites and ceremonies connected with the administration of the Holy Sacraments^d is the distress subsequent and consequent.

For many years last past 'proceedings at law' with view to such condemnation have been confined to priests. These have now assumed their most aggravated shape in being directed against bishops: the Bishops of London and Lincoln. In the case of the Bishop of London, upon his alleged non-observance of a certain requirement of law; in the case of the Bishop of Lincoln, upon his alleged disobedience to law. For the *nature* and *substance* of the attempt, these are, as directed against priest, or bishop, *mutatis mutandis, the same in both cases*.

Having been subject, in my own person, to 'proceedings at law,' first, in respect of the doctrine of 'the Real Presence,' from January 1854 to February 1858; having been spared to teach the doctrine of 'the Real Presence,' now thirty-one years since 1858, precisely as I was condemned for teaching it in 1856; having, again, been the subject of question about 'rite and ceremony,' not in my own person, but in that of my curate, in 1871-2; having caused the case to be carried into the Archbishop's Court at Lambeth, and having there recovered my curate's licence by the judgment of the late Archbishop; and, finally, having used the same ritual and ceremonial ever since, I submit that it is not unreasonable that, in this hour of general and pervading distress, coming out of the operation of the distress precedent, and exhibited in the distress consequent in like 'proceedings' against bishops, I should pray attention to what is, I believe, at once, the true and the

^d Prayer for the Church Militant: 'Give grace, O heavenly Father, to all Bishops and Curates, that they may, both by their life and doctrine, set forth Thy true and lively Word; and rightly and duly administer Thy holy Sacraments.'

only way—I do not say of return to ‘unity,’ for that has never yet subsisted amongst us—but to that comparative peace which may, in the mercies of God, issue in some approach to unity.

For, as matters have stood with us now for many years, it is not only lack of anything that can be called peace, but on one side of the two parties to the conflict, *and on one side only*, the active presence of abiding, growing, and increasing estrangement and hostility—of what it is not too much to call quasi-religious civil war, everywhere present amongst us, and before the world. We may repudiate the statement, but we cannot escape from its truth.

Under such circumstances of position, to associate ourselves for purposes of unity inside and outside England has always appeared to me, may I say it without offence, almost a mockery—I mean, to be doing this in the face of our actual, and, so to speak, our normal condition at home, without, first of all, giving ourselves to the doing of all that it lies in our power to do towards healing the distress precedent and consequent which meets and half paralyses us at every turn ; which has built, and is building up more and more every day, barriers amongst us at home, and abroad in all the dependencies of England, barriers not of God’s building. All this is a thing in which, I respectfully submit to the House, we can hardly be content to acquiesce—a position in which it is difficult to understand acquiescence under any circumstances—one in which I, for one, find it impossible to discover any sound ground of acquiescence.

No doubt we may find ourselves, after adducing all our manifold reasons and pleadings for a hearing, unable to persuade the governing powers to assist us in our attempt to remove the causes of the distress precedent and consequent ; and the prospects of ‘no success’ may be used—as is not uncommon with us—as an argument against the attempt.

I submit respectfully that, in matters of duty to God and His Church, there is no room at all for any such argument.

And that, when we have humbly and duly prayed to be heard, then, but not till then, we stand in our true position as an integral part of 'the Church by representation' so far as that position rests with us.

Again, I submit respectfully that to teach, to preach publicly the Word of God by word, by act, by example of life, as we have the truth drawn for us, and committed to us, by the Church from the fountain of truth—the Holy Scriptures—to do all this, according to our light, is one thing. To denounce and assail others, and expel them from their ministry because we will not endure their way of worship, their way of receiving and abiding by 'the Book of Common Prayer, and administration of the Sacraments, and other Rites and Ceremonies, of the Church, according to the use of the Church of England,' this is another thing. The first has been the *comprehensive* character of the Church of England for some 300 years ; the second is the *exclusive* character of the Church of England, now for many years insisted upon and made matter of infliction of civil penalty on the one side ; of demand impossible to be complied with on the other.

One word here upon the term 'comprehensive character.' I have seen it applied as a ground why 'Ritualism' ought not to be interfered with *ab extra*. I am unable to accept the argument so applied. I submit that it is derogatory to our position, and, more than this, that it is unsound. 'Ritualism,' so called, if anything, is a part of Catholicism. Catholicism comprehends, but cannot be comprehended. There is nothing in the world to comprehend it. It stands upon its own natural and inherent right as the outward expression and manifestation of the doctrine of the Sacraments, and of worship and adoration due.

What I have to say in support of the resolution is more or less not new. But let me hope that I need no apology for saying it nevertheless. Members of Convocation do not speak, being members of a House, which is part of 'the Church by representation,' to ourselves only ; and

I would, as far as I may, speak to those outside these walls also.

It is my humble hope and prayer that no word of mine to-day may give reasonable cause for offence to any man.

I desire to deal with facts only ; not with imputation of motives. I am a Ritualist ; not of a very large and uniform type. My priest's life began too early for that ; but, in respect of the Doctrine^e which is the fountain of 'Ritualism,' I have never at any time had but one understanding and one belief. I am an English Churchman. I have never for one moment known the temptation, nor ever been able to understand what it is to others, to desert England for Rome. So much for myself ; I believe, that having regard to what I am endeavouring to do, it is my duty to all to say it in few words ; and having said it, I will not revert to it.

The light of that blessed time, Acts ii. 41-7 ; iv. 32^f, falls still upon the Churches out of the Word of God, and through them—though, for the sins of the baptized into

^e The Doctrine of the Real Presence, Spiritual, not Corporal.

^f 'Then they that gladly received his word were baptized : and the same day there were added unto them about three thousand souls.

'And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul : and many wonders and signs were done by the apostles.

'And all that believed were together, and had all things common ;

'And sold their possessions and goods, and parted them to all men, as every man hath need.

'And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart.

'Praising God, and having favour with all the people. And the Lord added to the Church daily * such as should be saved.

'And the multitude of them that believed were of one heart and of one soul : neither said any of them that ought of the things which he possessed was his own ; but they had all things common.'

* 'Those that were being saved.'—*Revised Version*. Qy. 'the saved.'
'The like figure whereunto even Baptism doth also now save us.'

'Then they that gladly received his word were baptized ; and the same day were added unto them about three thousand souls.'

Christ, it be very dim—upon the world not yet within their pale.

As for the way to that light, it is, as it were, written upon the wall for us all, whatever be the particular form or manner of our religion. ‘Be at peace among yourselves’—and, again, as respects all other men, ‘Follow peace with all men.’

There is one consideration, preliminary to the dealing with the distress which is the burden now well-nigh weighing us down ; preliminary to the consideration of the course of carrying differences of belief and worship to the extent of ecclesiastical ostracism in case after case of priests, and from this to imprisonment ; a system of procedure now proposed to be adopted towards and against the Bishop of Lincoln. It is suggested by our presence together in this House, and by our constitutional common membership of it as summoned by royal writ. No doubt it is a ‘*reductio ad absurdum* ;’ but this is often a light helpful in an argument upon gravest things.

By the rule of promoting ‘proceedings at law,’ as these are now promoted and accepted and adjudicated upon in causes spiritual by a court temporal, some of us are not in our proper place in Convocation—some of us are not worthy to sit there, because we are ‘Ritualists,’ under all circumstances abiding in our ‘Ritualism’—our proper place is not here ; it is in prison. For many sit here as beneficed clergy, having their own parish churches—some of us (not nearly as many as there should be in due proportion to the official members of the House) as chosen to represent constituencies of clergy. If, then, no beneficed clergyman, being a ‘Ritualist,’ and using ‘Ritualism’ in his church, is fit to be beneficed, how is he fit to sit where he must be beneficed ?

But, in this move against bishops, we hear nothing, as yet, about a move against us in this House, nor from without this House, in our capacity as members of it ; and yet this House is a part of ‘the Church by representation ;’ and, by the logic of the ‘anti-Ritualist,’ there are members

of this House fit objects of exclusion from it; yes, and of imprisonment, as disobeying anti-Ritualist law.

I am one of these. Now I am quite ready that the procedure should begin with me, as, I think, the oldest member of this House. But, I confess, I should prefer its not taking place before any existing court.

The proceedings against the Bishop of Lincoln partake also of the ludicrous. As bishop, he is judge of Ritual in his own diocese. His answer to those who do accuse him is that his contention is, not—as a good many are found to say—about things of no importance—an imputation which, I observe in passing, is, under all its aspects, about the weakest of all imputations—but for primary principles of Church truth, and the teaching of them, not by word only, but also by observance of rite and ceremony, *i.e.* by what is nicknamed ‘Ritualism.’ Now, in one degree or another, every priest is a ‘Ritualist’ whether he wear a surplice and a stole, or a surplice only. It is the particular ‘Ritualism’ attaching to the administration of the Sacraments which is assailed as a relic of and guide to Popery^g. Now it is neither of these things. It is simply the inheritance of the Church of England Re-formed—an inheritance long time neglected, now recalled into life, and of great value, as true to the constitution of our common nature, which calls for outward expression in proportion to the depth and cogency of belief; and therein may not be neglected, much less converted into ground of accusation of unfaithfulness.

But if there must be such accusation, then it should, in all reason, be directed against the *fons et origo* of the accusing cry, *i.e.* against the doctrine of the Sacraments so expressed, and taught, and impressed.

Now it is curious to note that the accusation against the doctrine of the ‘Real Presence’ has broken down even before the Judicial Committee of Privy Council; resort, therefore, is had by the ‘anti-Ritualist’ to the expression of it in act, that is, by, ‘rite and cere-

^g C. p. 19, A.

mony,' as to an easier way to a successful appeal *ad populum*.

On our part, we have no purpose, not so much as a thought, of seeking to force by 'proceedings at law,' 'rite and ceremony' upon those who reject them, or think that it is better not to use them—no, nor of calling in the law to force upon them so much as a more exact observance of the Rubrics of the Prayer Book in many and sundry particulars. Proceedings at law are not, never have been, never can be, in matter of religion, the way of peace.

On the other hand, all that we ask for ourselves is that we be not sought to be forced by legislative act and judicial sentence of a temporal Court—so far as 'proceedings at law' can force any man in a matter of religious conscience—to abandon, for ourselves and our people, what is, so to speak, imbedded in our belief.

We say that to seek so to force us is inequitable; we say that it is unjust; we say that it is uncharitable; we say that it is cruel; we say, in sum, that it is rending already in part, and, if persevered in, must issue in rending throughout, in two, or many more than two, the Church of England. That this will be the return made unto God by the English people for the gift of His Church to the English people.

I sum up what I have said about the Bishops. The charges against them are frivolous and vexatious. They have, unhappily, not been estimated at their true value. But, supposing the charges in the event to be rightly judged to be 'frivolous and vexatious,' the real distress of the Church *remains where it was*. For this see letter following, addressed to the Archbishops and Bishops, and widely circulated.

COMMITTEE ROOM, 3 ADAM STREET, ADELPHI, W.C.,

December 15, 1888.

MY LORD,—Will you allow me in your kindness to lay before you what is *the substance* of the movement of

November 13, 1888, called 'Declaration and Remonstrance?'

It is a movement conceived, and, so far, being now carried out, for recovery of the true discipline of the Church of England—viz. 'Spiritual Causes by Spiritual Judges'^h—being the one true and lawful discipline.

It is not necessary here to do more than revert to the well-known circumstances of the substitution of the Judicial Committee of Privy Council for the Court of Delegates in 1832-3, and how it was that, through a Parliamentary inadvertence, 'causes ecclesiastical' passed, with probate, divorce, maritime causes, &c., under the jurisdiction of the Judicial Committee; and a false discipline was created; is now quasi-established, and in active exercise of its functions.

All past and present 'legal proceedings' of the nature referred to in 'Declaration and Remonstrance' are 'necessary accidents' of this false discipline.

On the other hand, the 'right use of ecclesiastical discipline' being one of the three notes of a true Churchⁱ, I submit, very respectfully, that the time is fully come when archbishops, bishops, clergy, and laity, may be asked to unite in moving steadily and continuously for recovery of the true discipline—viz. 'Spiritual Causes by Spiritual Judges'—a discipline which alone can commend and command a loyal obedience.

May I add that I am unable to comprehend how it is possible, under the present position and exercise of the so-called 'Ecclesiastical Discipline,' for 'Church and State' to continue in that harmony of purpose and act given of God to be preserved and cherished by the English people?

In the hope of contributing something at least towards staying the unhealthy craving for what is called 'Disestablishment,' but which is really nothing else but an invention by man of a substitute for the Providence of God; and in

^h 24 Henry VIII. c. 12.

Second Part of Homily, Concerning the Holy Ghost, pp. 494-5. London, 1864.

the further hope of promoting peace among ourselves, if it be not yet for us to rejoice in the unity of the faith, I pray humbly that your Lordship will allow me to place this letter in your hands.

I am, my Lord,

Your humble and faithful servant,

GEORGE ANTHONY DENISON,

Archdeacon of Taunton and Chairman of Committee.

To the Lord Bishop of

We are living, have been living for many years, under a false discipline.

That so-called discipline remains. The false and unconstitutional discipline which is the distress precedent ; and has issued in a kindred false and unconstitutional administration, which is the distress consequent.

Of both these heads of distress it is the second that has commanded most attention and called forth continuous remonstrance. This is only natural ; because details press more upon the general mind than the source from which they spring. But, after all, it is the principle, and not the detail, which is important. If the principle is abandoned as unconstitutional, the practice falls with it ; if the principle be maintained, the practice survives and becomes a settled order with it.

The defence of the practice then, not being strong in itself, looks for extraneous support, and relies mainly upon the imputation that a 'Ritualist' is a lawless man ; an offender against the law of the land ; and therefore a proper object of punishment ; that it is, no doubt, very painful to have to inflict punishment upon him, but that it is a stern necessity and an imperative duty.

Now there are five parties to the consideration of what these allegations are worth ; to the consideration of this alleged necessity and duty as before God and man.

1. There is the Church of England in her constitutional position of 'Church and State ;' observe not 'State and Church,' but 'Church and State,' as set forth in her Parliament, as set forth in her Prayer Book and her Articles, and committed to her Archbishops and Bishops in Synod and in Parliament. To her Priests in Synod, as representing the priesthood.

2. There is the legislature in respect of temporal Courts of judicature ; of Courts absorbing and abrogating the jurisdiction of the Courts spiritual.

3. There is the accuser promoting.

4. There is the Court temporal punishing.

5. There is the priest and the bishop suffering ; and this upon the charge of anyone who may think, *ex mero motu*, or be deceived by others into thinking, that he is competent to hold the office and to do the work of accuser.

Of these five parties the first has never been asked for its judgment at all. The fifth has got to suffer. The second, third, and fourth have had, and mean to hold, if they can, all their own way. It is enough for them that it is 'law of the land' that it should so be. How that law has been arrived at ; whether it be agreeable or not to the constitution in 'Church and State,' whether it be 'just,' 'equitable,' 'convenient,' 'wise,' these things are not things for them to consider.

For there are laws and laws ; laws of the land and laws of the land.

Now in the matter before us, which, suffer me to say, is the primary and central concern of this House, there is a law of the land, a good many hundred years old, governing the mutual relations of the Spirituality and the Temporality ; a law not repealed, the law of the co-ordinate jurisdiction of the two elements of the Constitution, the Spirituality, and the Temporality, each having its own province, its own courts, its own subject-matter ; each finally, as respects matters within its own province, advising the law 24 Henry VIII. c. 12.

Out of these concurrent jurisdictions, combining together

for the true purposes of 'Church and State,' have come the English Bible, the Prayer Book, the Articles of the Church of England. These are 'the threefold cord not quickly broken' (Eccles. iv. 12), and binding together 'Church and State.'

The Spirituality encroaching in nothing upon the Temporality. The Temporality encroaching in nothing upon the Spirituality. The province of each being definitely clear, and their juxtaposition and action combining together, under the supremacy of the Crown, for the common benefit of the entire people, and preservation to it of the great gift of God in 'Church and State.'

The distress precedent then is the absorption of the Spiritual authority in causes Spiritual by the Temporal element of the Constitution in Church and State. The printed paper which I have brought with me to-day, states in sum what has been the position of the Spirituality in the Judicial Committee of Privy Council from 1832-3, when that Committee came into the place of the Court of Delegates, to the present time.

I ask, was this absorption made by any concurrent action of Church and State? The answer is that there was no thought even of any such concurrent action. This was the natural fruit of the shutting the doors of Convocation for 115 years up to 1832. Hence the way was open for the invention of the Judicial Committee of Privy Council; and indeed when, for purposes of State policy, the doors were opened again in 1852, I remember very well what was commonly reported to be said by the then Prime Minister. 'If we do not open the doors, these men will have a grievance: we will open the doors for them to meet and talk, taking care that they do nothing.' Now the absorption was, and is, in direct contravention of the Reformation Statutes, and of the Prayer Book and Articles of the Church of England, and has borne its own proper fruit in the distress that is now upon us. Primarily the Statute 24 Henry VIII. c. 12, then Article xix. clause 1, Article xx. clause 1, Article xxxiv. clause 2, Article xxxvii. clause 2.

The last clause of 1st division of 'Concerning the Service of the Church,' and that part of the Preface of Prayer Book 'Of Ceremonies, why some be abolished and some retained,' and, finally, the two paragraphs of the 'ornaments rubric.'

Article xx., as it stands, has been the law of the Church throughout the world always, and herein the law of the land here in England from 1571 to 1889. But this fact was not so regarded, either in the formation of the Judicial Committee, or in the passing of the 'Public Worship Regulation Act.' The fact that 'the Church hath power to decree Rites or Ceremonies, and Authority in Controversies of Faith.'

'The Church,' Article xix., is defined to be 'a congregation of faithful men.' It must of necessity have its body representative; that body is 'the National Synod,' for the convening of which 'in the present distress' I am now asking the House to pray. There is also the Diocesan, and the Provincial Synod, or Convocation of the Province.

And it is to be noted here that Burnet, upon Article xx., understands always the 'Church' to mean the 'Synod;' the body representative of the 'Spirituality.'

Now that which clause 1, Article xx., declares is involved or implied distinctly in others of the Articles. If this again were not so, the thing expressed in the clause is the inherent and inalienable right, claim, and property of the Church Catholic, and therein of the Church of England^k. There is nothing anywhere in her connection with the civil power to touch the spiritual authority in causes spiritual—the legislative authority abiding always with the Crown in Parliament.

The thing declared and expressed in the clause was the battle-ground between the Catholic and the Puritan in the sixteenth and seventeenth centuries.

^k See *An Exposition of the Thirty-nine Articles, Historical and Doctrinal*, by Edward Harold Browne, D.D., D.C.L., Lord Bishop of Winchester, Prelate of the Order of the Garter; 13th ed. p. 470; London, Longmans, Green & Co. 1887. Also *Bishop Burnet on the XXXIX. Articles*, Article XX. pp. 270—273, Oxford, at the University Press, 1831.

It is the battle-ground in the nineteenth century between the Church of England and the Civil Power of England, all antecedents notwithstanding. It is sad to have to add that it is the battle-ground between a large and daily increasing number of Church people, clergy and laity, at this moment centred round the person and office of the Bishops of London and Lincoln on the one hand; on the other hand, there is a subsection of the element 'anti-Ritualist,' aided, encouraged, abetted by the lay administration of ecclesiastical law for the last half century.

We on our side would fain be at peace with these our brethren, if we may not be 'in the unity of the faith' with them. And as an earnest of this purpose and desire we do not retaliate. We resort to no 'proceedings at law' on the score of disobedience to the law of the Prayer Book, because (1) it is impossible for us to recognise the authority of the Courts now commissioned by the Legislature to try causes spiritual; and (2) because we have no belief that 'going to law' about such things has any tendency whatsoever to mend matters, but every tendency in the opposite direction.

It has been tried many times before this our own time to put down the conscience religious by civil penalty. Has it ever succeeded? nay, has it not always ignominiously failed? No doubt, if you will persist in creating Courts of law for this purpose, you must give your Courts the power to enforce their sentence by the infliction of penalties. But it is the Legislature that makes the Courts, and not the Courts, which has to bear the blame of the penalties.

This manifold distress has been creeping on many years since the huge design or huge mistake of 1832-3.

It has now reached the apex of its ascent in England. In its descent it carries with it 'Church and State.' England has now to make up her mind one way or the other, for a new Prayer Book, or for the old—for a new so-called Church or for the old. England cannot have both.

The new way rends at one blow the Church in two

or in a good many more pieces. The old way rests upon the Prayer Book as we have received and keep it.

The old way is the one only way of keeping and promoting peace. We cannot have 'unity' between 'Ritualist' and 'anti-Ritualist.' It is not among things possible to be had. If England listens to the Church Association and the subsection of the 'anti-Ritualist' section, we cannot have so much even as sufferance. We can have nothing but 'proceedings at law' and penal consequences against the 'Ritualist' element.

I believe England is coming to her senses under the pressure of this great distress; and is going to say that the old way is the best.

That we want no new Act of Parliament, and no interpretation—made law, with civil penalties against this or that holding of forms of religion, Ritualist, anti-Ritualist, Nonconformist. That the Courts Spiritual of the Church of England, duly constituted, are the one sufficient means of trial and appeal in and of every cause spiritual within the Church of England. That this is the constitutional position; that it is the one only reasonable position—the one only position which carries with it any sound prospect of goodwill and peace, where unity cannot be had.

The present eating-out process, by way of case after case, issuing at last in these cases of Bishops, which I suppose there were very few who anticipated, but which, all the precedents considered, are now perceived to be only the natural issue of a destructive policy, these things are now at last forced from without upon our consideration, our anxious and painful consideration. The present position, the growth of fifty-seven years, comes before the people under the name of law. As matter of modern fact it is law of the land; as matter of the Constitution in Church and State it is not law of the land.

The people of England love law, and are very slow to question it in whatever shape it is presented to them. But a great constitutional question demands close historical inquiry, and a considerable amount of historical

logic. The logic of the English citizen generally cannot be said to be historical.

Now where there is this lack of historical logic upon which to refresh and invigorate the mental powers, people require to be supplied carefully with the sound article. If this be not done, they fall an easy prey to the most extravagant fallacies.

I notice briefly three :

1. There is 'the small things' fallacy. Now 'Ritualism' is not, cannot be, a small thing to the Ritualist. It is to him a part of a precious inheritance, having its own special privileges, duties, uses, and purposes. I submit, then, that men do not, in the common experience of our nature, suffer the heaviest losses they can suffer in these times in respect of doctrine and discipline for a 'small thing'—a thing, as it is called, 'of no consequence.' Neither, on the other hand, is it a 'small thing' to the anti-Ritualist.

In his eyes it includes, besides itself, a great many things I will not here mention.

2. There is 'the name' fallacy. The common substitution of 'Ritualist' for 'High Churchman'—intending the same thing in substance, but expressing it differently, so that the stigma intended becomes attached primarily and principally to the employment of palpable objects of the outward sense.

Now let me say this¹. Some forty years ago, being in much communication and company with the men then called 'High Churchmen,' I began to keep a list of those who left England for Rome. I kept it a good many years, and then in my distress and weariness, I burnt it.

But before burning it, I looked it through once more very closely, and found that near two-thirds of the names upon the list had not begun their diaconate and priesthood in the Church of England as 'High Churchmen' at all.

3. Lastly, there is the 'law-breaking' fallacy—the commonest and most easily deluding of all fallacies—the fal-

¹ C. p. 9, A.

lacy of 'proving too much.' I call it, for clearness sake, 'the Grimthorpe fallacy;' and sum up its operation here in fewest words.

It would persuade the unwary—a very large section, in these matters, of the English people—that *not only*, as is true, the right of saying what is, or what is not, or what shall be, or shall not be, 'law of the land,' resides exclusively with the Crown in Parliament, but also the right of saying to the Spirituality what shall, or shall not, be *the substance* of the law of the land in respect of controverted matters of doctrine and discipline of the Church of England, as is not true.

This last fallacy may be said, not certainly by way of good pre-eminence, to be the cardinal fallacy of the history of the nineteenth century in the history of England.

I have spoken of the distress precedent at that coming out of the absorption by the Court Temporal of the constitutional authority and action of the Court Spiritual.

It is self-evident what many, nevertheless, will not, many more do not, see, that no one of the many questions which have been publicly raised in this controversy is at most more than a subordinate question—a question of detail only, in comparison with the great primary question of 'the power of the Church'—that is, of the Synod of the two Provinces of Canterbury and York (*a*) 'to decree Rites and Ceremonies,' and (*b*) of its 'authority in controversies of faith;' and that nothing can be hoped for from expedients of detail in the room of a steady endeavour to recover and invigorate the principle, out of which the details flow as from a fountain-head.

But it is certainly not matter of surprise that the Church of England, having lost her Synods for 135 years (1717—1852), and, when allowed to sit again by Royal writ for despatch of business, finding itself with its hands tied in Synod, should very generally have lost almost the knowledge of what a Synod is, and of what belongs to it, under the express authority of its own formularies.

I have spoken of the distress consequent, as inflicting

penalties upon the 'Ritualist,' and having made the Church of England for the first time exclusive in his person. These are historical facts.

There is a third aspect of distress, compounded of the precedent and the consequent. It is not yet formally announced, nor is it formally developed; but that it is in considerable operation cannot be denied. That operation is the steady and continuous effect upon 'the book of Common Prayer and administration of the Sacraments and other Rites and Ceremonies of the Church according to the use of the Church of England.'

For decisions in the Courts, as now constituted, decisions in one sense legal, in another and larger sense illegal, do, all the illegality alleged against them notwithstanding, lay very strong hold on the popular mind, which cannot be expected to look very deeply into the matter in controversy, and takes refuge under high names and positions of public trust, so soon as these are formally constituted and recognised by the governing powers of the country.

I may dismiss safely the prospect of Parliament initiating or even taking in hand any alteration in the Prayer Book, in its preface, text, rubrics. Parliament is too wise not to perceive that any move of this nature proposes and implies the wrecking of the Constitution in 'Church and State;' and I have, for one, no belief that the number of members in either House who would vote for this is anything but very small; and not in any present way of becoming greater.

But there are two ways of making a new 'Book of Common Prayer'—one, the alteration of the present Book by Parliament: this I have dismissed; the other, that interpretation of it—language, text, rubric—which a large and primary element of the Church of England cannot possibly accept.

Such interpretation has taken place now for a good many years, not by the Spiritual but by the Temporal authority, and is by many accepted as good Church law and sound interpretation.

Now in this way the Prayer Book is being undermined ; it may be, almost insensibly, but the fact remains that it is being undermined ; and its whole authority shaken in the mind of the people ; directly with some, indirectly with others. This is the third distress.

I have finished, in its outline, my argument. How imperfectly no one is more entirely aware than myself. I have left very much unsaid.

I have no fear for the ultimate issue of this contention on the part of the Church of England. It seems as if it were written in the very nature of things divine and things human that the time for this must come, and that speedily, when the Church of England in its truth, in its charity, in its shrinking from infliction of civil penalties for conscience sake, in its natural comprehensiveness, in its union among its members for the saving of souls, in the midst of differences respecting interpretation of the Church's law and respecting the authority ordained to expound and maintain that law, as necessity may arise, that the time must come when things will be better with us than they are now ; and, if there cannot yet be 'unity,' there will, nevertheless, be peace ; brother with brother, parish with parish, in the charity which 'thinketh no evil,' and 'hopeth all things.'

Now let me add very respectfully one more consideration. There is yet a fourth distress, a distress prospective. I will hope it will not come till I see it come. The Convocations will pardon me if, in the intenseness of my anxiety, I approach it now, by way of placing myself fully before them and the Church outside them.

I mean the distress of the Convocations of England declining to move with prayer to the Crown, or even postponing such move, in the present distress. That is, if I must speak plain, declining to pray for the exercise of their divine and their constitutional inheritance in an emergency the most comprehensive and the greatest of all the many emergencies that have arisen since their doors were re-opened in 1852 ; or even to resolve upon postponement of the prayer.

This would be, in the only aspect in which I can allow myself to regard the position, the fourth, and culminating distress.

For myself, I believe that, if the Convocations were now to unite in praying to be allowed to apply themselves in a National Synod for the consideration of the present distress, the most powerful impulse would be given in the direction of peace; and time given to consider well that no possible good can accrue to individual or common weal by the promoting of these proceedings at law.

Whether, much rather, it would not become abundantly clear, that, though it be quite true that you must have Courts of law for the correction of such offences against 'Church and State' as all would desire to see corrected, you are not much better without Courts of law for the visiting with civil penalties at the hands of the Temporality, interpretations of the Prayer Book and the Articles which one man affirms and rejoices in, and another does not.

I appeal for an answer not to the Convocations only. I appeal to the common sense religious of the English people. No number of the present 'proceedings at law' will avail to force or stifle religious conscience. Their only effect is, as it were, to confirm, to increase, to stereotype.

If, for our sins, we may not have 'the Unity of the Faith,' may we not, at least, have the peace that comes of charitable consideration and patient construing of motives one with another? Or is it to be for ever that 'brother goes to law with brother?'

I repeat that I believe that the expression by the mouth of a National Synod of counsels of peace, rather than of law, would have a moral power greater far than any words of mine could hope to measure. I believe that, apart from it, there is no other manner of remedy which carries with it any hope of healing our many wounds. With it, and with the kindly and most valuable co-operation of our brethren of the Laity, and especially of 'the House of Laymen,' I believe that peace and rejoicing are in store for us all.

I trust I may not offend in saying that to take up what little time we have about this or that detail of Church life, and to make no primary and steady effort towards recovering 'her discipline,' is very like buying furniture for a house when the house is on fire. Her discipline, I mean, administrative and corrective, in matters of Doctrine and Worship. All other I, for one, am thankful to see reposed in the hands of the Civil Power.

It is not possible for me to concur in any proposal which falls short of restoring to the Spirituality their exclusive jurisdiction in matters of Doctrine and Worship.

It is said this will not be given. Be it so. Let us put into its place the call to Peace by the voice of the National Synod.

I therefore humbly submit my proposal for acceptance.

If it be not accepted, may I not reasonably ask of those who do not accept, what 'constitutional' substitute they have to propose? I pray attention to the word 'constitutional,' as reserving its true, historical, and lawful position to the spiritual element in 'Church and State;' without such reservation, every attempt to remove the burden of the present distress must, in the nature of things, and the necessities of the case, continuously and hopelessly fail.

If the Convocations of the Church of England decline to exercise their constitutional inheritance in the present distress, so nearly touching the whole position of the Church of England, what is there to come into the room of the Houses of Convocation?

If no such substitute can be found—if there be no proper room for attempting to find such other substitute—because there is, in the nature of things, Divine or human, no other such substitute; are we to sit still, and see the Church of England broken into pieces, without so much as raising its voice and hand in the endeavour to stay the blow?

ON THE ONE HAND, THEN, THERE IS BEFORE US THE ATTEMPT OFTEN MADE, BUT ALWAYS FAILING,

BECAUSE ALWAYS UNSOUND, TO FRAME A COMBINED COURT—TEMPORAL AND SPIRITUAL RATHER THAN SPIRITUAL AND TEMPORAL—OF FINAL APPEAL IN CAUSES OF DOCTRINE AND WORSHIP.

ON THE OTHER, THE ATTEMPT TO ATTAIN TO PEACE BY ABSTAINING FROM INTERFERENCE WITH RELIGIOUS CONSCIENCE BY WAY OF 'PROCEEDINGS AT LAW.' I AM PERSUADED THAT THE LAST IS THE 'VIA PRIMA SALUTIS;' AND I PRAY ALWAYS THAT THE TIME MAY COME WHEN IT WILL BE AFFIRMED SO TO BE BY THE VOICE OF THE NATIONAL SYNOD.

PAPERS REFERRED TO PAGE 108.

Analysis of Account of the Spiritual Element in the Judicial Committee of the Privy Council, from 1832 to April 1889, with Preface, containing Note Explanatory, and Extract from Lord Brougham's Speech on Bishop of London's Bill in House of Lords, 1850. Extracted by Brooks, Jenkins, and Co., Proctors, Doctors' Commons.

PREFACE.

THE Analysis following presents forty-six Cases.

The first in order of date is that of '*Speer v. Burder*,' described '*Correction of Clerks*,' July 2, 1840.—No Spiritual Element.

The last in order of date is that of '*Read v. the Archbishop of Canterbury*,' described '*Refusal of Archbishop of Canterbury to grant Citation*,' August 3, 1888.

The remaining forty-four cases are classed under their several heads of description.

NOTE.

In 1832 the Judicial Committee of the Privy Council was substituted for the Court of Delegates, for the purposes of Appeals of all Ecclesiastical Causes. From that date down to that of the Church Discipline Act, 1840, there was no Spiritual Element in the Judicial Committee. From the Church Discipline Act to the Appellate Jurisdiction Act, 1876, it was ordered that an Archbishop or Bishop should be a member of the Judicial Committee in Criminal Cases. There were none in Civil Cases. But in the *Gorham Case*, though Civil, the Archbishops and the Bishop of London, and in the Cases of '*Liddell v. Westerton*' and '*Liddell v. Beal*,' also Civil, the Archbishop of Canterbury and the Bishop of London were asked to attend as Assessors, though not being Members of the Judicial Committee, for the purposes of those Appeals. Since the Appellate Jurisdiction Act, 1876, there has been a Rota of Archbishops and Bishops in every Ecclesiastical Case as Assessors.

EXTRACT FROM LORD BROUGHAM'S SPEECH IN HOUSE OF
LORDS ON BISHOP OF LONDON'S BILL, 1850^a.

Lord Brougham said:—‘It was my Bill that constituted the Judicial Committee. It was I also who abolished the Court of Delegates. I cannot help feeling that the Judicial Committee of the Privy Council was framed without the expectation of questions like that [Gorham Case] which had produced the present measure being brought before it.—It was created for the consideration of a totally different class of Case; and I have no doubt that if it had been constituted with a view to such Cases as the present, some other arrangement would have been made,’ &c., &c., &c.

ANALYSIS.

DOCTRINE.

Cases	Spiritual Element
1858, <i>Feb.</i> 6. Ditcher <i>v.</i> Denison.	Bishop of London.
1867, <i>June</i> 18. Simpson <i>v.</i> Flamank.	Archbishop of York.
1861, <i>March</i> 13. Heath <i>v.</i> Burder (1st Appeal).	No Spiritual Element.
1862, <i>June</i> 6. Heath <i>v.</i> Burder (2nd Appeal).	Archbishop of York. Bishop of London.
1870, <i>Nov.</i> 14. Voysey <i>v.</i> Noble.	Archbishop of Canterbury.

HERESY.

Cases	Spiritual Element
1863, <i>June</i> 26. (a) Wilson <i>v.</i> Fendall. (b) Williams <i>v.</i> Bishop of Salisbury. }	{ Archbishop of Canterbury. Archbishop of York. Bishop of London.
1876, <i>Jan.</i> 31. Jenkins <i>v.</i> Cook.	Archbishop of Canterbury. Archbishop of York.

^a Hansard's *Parliamentary Debates*, vol. iii., June 3, 1850. Appeals to Privy Council from Ecclesiastical Courts; Matters of Doctrine Bill.

CORRECTION OF CLERKS.

Cases	Spiritual Element
1840, <i>July 2.</i> Speer <i>v.</i> Burder.	No Spiritual Element.
1842, <i>June 23.</i> Escott <i>v.</i> Martin.	No Spiritual Element.
1842, <i>Nov. 28.</i> Head <i>v.</i> Saunders.	Bishop of London.
1846, <i>May 13.</i> Bluck <i>v.</i> Rackham ^b .	No Spiritual Element.
1848, <i>Feb. 14.</i> Shore <i>v.</i> Barnes.	Archbishop of York.
1850, <i>May 9.</i> Dodd <i>v.</i> Cooper (<i>abandoned</i>).	
1850, <i>Dec. 31.</i> Madan <i>v.</i> Karr (<i>abandoned</i>).	
1856, <i>June 20.</i> West <i>v.</i> Johnson.	No Spiritual Element.

IMMORALITY.

Cases	Spiritual Element
1846, <i>Feb. 18.</i> Loftus <i>v.</i> Kitson.	No Spiritual Element.
1849, <i>Feb. 13.</i> Craig <i>v.</i> Farnall.	Bishop of London.
1867, <i>Feb. 7.</i> Berney <i>v.</i> Bishop of Norwich.	Archbishop of York.
1868, <i>Feb. 12.</i> Pearse <i>v.</i> Bishop of Norwich.	Archbishop of York.
1883. Fitzroy <i>v.</i> Taylor (<i>abandoned</i>).	
1869, <i>Feb. 18.</i> Edwards <i>v.</i> Moss.	Archbishop of York.
1874, <i>April 28.</i> Jackson <i>v.</i> Martin.	Bishop of London.
1875, <i>May 28.</i> Reid <i>v.</i> Burch.	Archbishop of York.

^b Tried in form as a Civil Suit.

RITUAL.

Cases	Spiritual Element
1868, <i>Nov.</i> 18. Martin <i>v.</i> Mackonochie.	Archbishop of York.
1869, <i>June</i> 19. Sheppard <i>v.</i> Phillimore.	Archbishop of York. Bishop of London.
1870, <i>March</i> 26. Sheppard <i>v.</i> Bennett (1st Appeal).	Archbishop of York. Bishop of London.
1871, <i>Nov.</i> 29. Sheppard <i>v.</i> Bennett (2nd Appeal).	Archbishop of York. Bishop of London.
1870, <i>July</i> 4. Elphinstone <i>v.</i> Purchas.	Archbishop of York.
1871, <i>April</i> 26. Hebbert <i>v.</i> Purchas.	Archbishop of York. Bishop of London.
1874, <i>May</i> . Mackonochie <i>v.</i> Martin (<i>abandoned</i>).	
1875, <i>Nov.</i> 24. Parnell <i>v.</i> Roughton.	Archbishop of Canterbury.
1882, <i>Feb.</i> 3. Martin <i>v.</i> Mackonochie.	Archbishop of York. Bishop of Durham. Bishop of Winchester. Bishop of Lichfield.
1882, <i>July</i> 4. Harris <i>v.</i> Perkins and Enraght.	Bishop of London.

CHURCH ORNAMENTS.

Cases	Spiritual Element
1857, <i>March</i> 21. Liddell <i>v.</i> Westerton, } Liddell <i>v.</i> Beal. }	{ Archbishop of Canterbury. Bishop of London.
1874, <i>June</i> 25. Lee <i>v.</i> Fagg and Mummery.	No Spiritual Element.
1877, <i>Feb.</i> 1. Ridsdale <i>v.</i> Clifton.	Archbishop of Canterbury. Bishop of Chichester. Bishop of St. Asaph. Bishop of Ely. Bishop of St. David's.

IRREGULAR PERFORMANCE OF DIVINE SERVICE.

Cases	Spiritual Element
1867, <i>Dec. 17.</i> Rugg <i>v.</i> Kingsmill.	No Spiritual Element.
1868, <i>Nov. 17.</i> Rugg <i>v.</i> Bishop of Winchester.	Archbishop of York.

RETABLE.

Cases	Spiritual Element
1876, <i>March 21.</i> Masters <i>v.</i> Durst (1st Hearing).	No Spiritual Element.
1876, <i>May 29.</i> Masters <i>v.</i> Durst (2nd Hearing, on a Special Case ordered to be brought in).	No Spiritual Element.

REREDOS.

Case	Spiritual Element
1875, <i>Jan. 22.</i> Philpotts <i>v.</i> Boyd.	No Spiritual Element.

DUPLEX QUERELA.

Cases	Spiritual Element
1849, <i>Dec. 12.</i> Gorham <i>v.</i> Bishop of Exeter.	Archbishop of Canterbury. Archbishop of York. Bishop of Lincoln.
1875, <i>Feb. 19.</i> Marriner <i>v.</i> Bishop of Bath and Wells.	Bishop of Exeter. Bishop of Oxford. Bishop of Manchester.

REFUSAL OF ARCHBISHOP OF CANTERBURY TO GRANT
CITATION.

Case	Spiritual Element
1888, <i>August 3.</i> Read <i>v.</i> Archbishop of Canterbury.	Bishop of London. Bishop of Salisbury. Bishop of Ely. Bishop of Manchester. Bishop of Sodor and Man.
Since then we have had 1892, <i>August 2.</i>	Bishop of Chichester. Bishop of St. David's.
Same Case.	Bishop of Lichfield. (Archbishop of York).

It has to be observed—

1. That in ten out of the forty-two cases in analysis there is no Spiritual Element.

2. That in the last case, 'Read *v.* Archbishop of Canterbury,' the original order of facts was :

(a) That the Prosecutor having applied to the Archbishop to cite the Bishop of Lincoln, the Archbishop refused.

(b) That, thereupon, the Prosecutor applied to the Judicial Committee in the matter of the Archbishop's jurisdiction.

(c) That the Judicial Committee pronounced that the Archbishop had jurisdiction in the case, as upon a point referred to and resting with them to decide aye or no.

(d) That the Judicial Committee did not say 'final jurisdiction,' but only 'jurisdiction.'

(e) That after this delivery on the part of the Judicial Committee the Archbishop proceeded to cite.

GEORGE ANTHONY DENISON,

Archdeacon of Taunton.

EAST BRENT : *April*, 1889.

NOTE BY AUTHOR.

IN republishing the above Analysis, I am once more presenting the position which dates from 1832 down to the present time in respect of Causes Spiritual before Judicial Committee of Privy Council. The case of *Read v. Bishop of Lincoln* has been added.

It has to be noted that *the real substance* of the complaint against the Civil Power in respect of Spiritual Causes *remains just where it was* before the late trial in the Archbishop's Court, and *the final review* of the Archbishop's Judgment by Privy Council.

I am bound to add here that I am not able to recognise the Archbishop's sole Jurisdiction as exercised in that Court.

I have ceased to concern myself about Ritual upon finding it made of primary concern, and Doctrine of secondary concern.

G. A. DENISON.

APPENDIX II.

THE POLITICAL HERESY AND THE INTELLECTUAL HERESY OF CENTURY XIX. IN ENGLAND.

The Charge of the Archdeacon of Taunton, 1890.

BRETHREN IN CHRIST,

I speak to you to-day in the matter of two heresies—the political and the intellectual—prevailing in England very widely, from the early part of this century down to our own time, and gathering strength day by day. England may be said, with the exception of Socinus^a, to have been the parent, in the persons of Hobbes^b and Herbert^c, of the modern heresy of Europe. Heresy, passing through France into Germany, is now returned upon us in large requital from both, and especially from Germany.

The two heresies—the political and the intellectual—have particular features and aspects of their own. But they are also closely allied the one with the other, intermixed and intertwined the one with the other.

‘Heresy’ stands forth now, has ever so done, and will do unto the end, denying and contending against ‘the Holy Catholic Church’ of the Apostles’ Creed, ‘the one Holy Catholic Church’ of the Nicene Creed, ‘the Catholic Faith,’ ‘the Catholic Religion’ of the Creed of S. Athanasius.

It is the Holy Catholic Church, guided by ‘The Spirit of Truth^d,’ which has in God’s own time given to all men

^a Socinus, 1525—1562.

^c Herbert, 1561—1648.

^b Hobbes, 1588—1679.

^d S. John xvi. 13.

for all time 'Holy Scripture,' the Bible, the Book of God, the Word of God, *as we of the Church of England have received it.*

The Political Heresy. When therefore I subjoin the word 'heresy' to 'political,' I mean what are called 'necessities of party,' coupled with corresponding public action on the part of the legislature for the time being—action opposed to and, in one measure or another, consciously or unconsciously, hostile to the Church of Christ, subordinating its Divine commission, duty and authority to temporal wants and uses.

I am not referring here to any party in particular, but to a fact common to parties in power during this century, in respect of what I have here in hand. What one has originated its successor has adopted.

The political heresy, then, is in England not only simply 'an unconstitutional thing' in virtue of the constitution of England being a constitution in 'Church and State.' It is much more than this; it is an 'irreligious thing.' I speak of the thing conceived and done; not of the man conceiving and doing. I have no authority to judge the doer; but if I hesitated, as priest of the Holy Catholic Church, to judge and warn against complicity with the thing done, I should be unfaithful to my office.

Within the last sixty years there have been multiplied instances in England of the action and rapid development of the 'political heresy'—that is, the heresy which concerns itself with ignoring, damaging, destroying the inheritance and the rights of English citizens^e; inheritance and rights, religious and civil.

Of this multiplied number I cite two instances only. I cite them because they are primary in point of time and in the significance and extent of their character and their issues. There is in both a very copious intermixture of the 'intellectual heresy,' with which I shall have to deal presently. Meantime, I refer to my two instances.

^e πολίτης.

1. To the annexation in 1832-3 of the province of the Spirituality, being the constitutional adviser of the Crown in all causes spiritual, to the province of the Judicial Committee of Privy Council ; with all the subsequent developments and unhappy issues of this annexation.

2. To the annexation of the province of the parish school of England, the nursery of the parish Church of England, to the province of the Committee of Council on 'Education' (so called), as the price to be paid for assistance from the public purse ; with all the subsequent developments and unhappy issues of this annexation. This was done in its substance in 1839-40. The thing then done had been hatching from 1832 to 1839-40. It was finally completed in 1870. The issues may be summed up thus : (a) The essence of the parish school has been destroyed ; (b) the position of the parish priest in his school negatived ; (c) the spirit of general indifferentism engendered and encouraged. Indifferentism has a 'generation ;' that generation is infidelity.

A very few words I add here for myself.

I have never denied or questioned that it is the duty of the Civil Power of England to assist schools of citizens not members of the Church of England, but being tax-payers alike with them ; what I have denied, and do deny, is that it is the duty of the Civil Power to sacrifice 'the Church school' to any extent, or in any particular, in order to the readier promotion of secular teaching ; of what goes now by the name of 'the education of the young' in the mouth of those forgetting that there is no such thing as 'education' in a Church school save only that which is in every particular according to the Prayer-book.

I take leave, now, of 'the political heresy,' summing it up as follows :

The political heresy is an irreligious principle, carried out in action by dominant citizenship of the World against the Church.

I have here to note that what is vulgarly called 'dis-establishment' is not only not the remedy for the wrong

of 'the political heresy,' but is a sin against 'the Unity of the Faith.' Some time ago I was hasty enough and unwise enough not to see this, and for about two years took part in the 'disestablishment' cry. I thank God I was brought to the knowledge of my unhappy error.

The Intellectual Heresy. When I subjoin the word 'heresy' to 'intellectual' I mean everything that casts a shadow of doubt upon the genuineness, authenticity, Divine authority of Holy Scripture as given to us by the Catholic Church, guided by the Spirit of Truth.

One example is sufficient.

'The New Criticism' does not accept Moses as the writer of the Law: Our Lord says, 'Did not Moses give you the law?' (S. John viii. 19.)

'Had ye believed Moses, ye would have believed Me, for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?' (S. John v. 46, 7.)

'The Law was given by Moses: but grace and truth came by Jesus Christ.' (S. John i. 17.)

The condoners of 'The New Criticism' apply themselves to getting rid of all this, and of much more of like warning, by the assumption of the alternative following, in the nature of the case unavoidable:

Either our Blessed Lord did not know the historic truth of the Scriptures; or knowing it, He 'veiled His omniscience' according to '*the general method of the Incarnation.*'

What these last words may mean I cannot tell. To say the least, the vagueness and the presumption of knowledge conveyed in them are about equal. If they have no meaning to me, I may perhaps be allowed humbly to ask what basis they supply to the Christian world for the introduction of a new Christianity at the demand of 'The New Criticism?' And what is to become of the learned and unlearned to whom, or for whom, the Scriptures are read every day in the Church as out of God's book: and who, out of the Church, and perhaps in it, are told that the Scriptures are of more than doubtful authority?

The seed of doubt about the Divine authority of 'the Scriptures' now proposed to be sown broadcast in the English mind, finds its ready way, among other earliest impressions, into schools.

There are two forms of the intellectual heresy, the major and the minor, the primary and the subsidiary.

The first is the conceiving, and the acting in direct assault upon 'The Faith.' The instrument employed in action is 'The New Criticism,' which assumes that the historic truth of the Revelation of God has yet to be ascertained by man.

The second is the excusing, palliating, extenuating, in one word condoning, 'The New Criticism;' and even claiming for it the name of 'a development of natural knowledge,' and the name of a 'search after Truth;' the 'development' and the 'search after Truth' being not reconcilable with Holy Scripture as delivered to us by the Church, under the guidance of 'The Spirit of Truth,' in fulfilment of the prophesy and promise of our Lord^f.

'The New Criticism,' applying its 'inventive'^g power to the overthrow of the genuineness, the authenticity, and therein to the undermining and loosening faith in, and even respect for, 'Holy Scripture,' is conceded to and condoned by the book 'Lux Mundi.'

Now if any man want to see and know what is the simple history of the birth into the world of 'the intellectual heresy,' he has it given him once for all in the first seven verses of the third chapter of the first book of Moses. (Genesis iii. 1—7.)

There is nothing left untold there of the history of its birth, and of what it is; nothing for man to invent, or to inquire about further; nothing which he may invent or inquire about further. 'Natural knowledge' has its province. Outside that province it is not lawful; becomes unnatural; an intruding into the province of God. The mind of man in the pride of its reason craves to know what is beyond the range of the reasoning power. It

^f S. John xvi. 13.

^g Eccles. vii. 29.

craves, but cannot be satisfied ; any more than could the highest order of the fallen Angels be satisfied.

In discourse more sweet
(For eloquence the soul, song charms the sense)
Others apart sat on a hill retired,
In thoughts more elevate ; and reasoned high
Of Providence, foreknowledge, will, and fate ;
Fix'd fate, free will, foreknowledge absolute ;
And found no end, in wandering mazes lost.
Of good and evil much they argued then,
Of happiness and final misery,
Passion and apathy, and glory, and shame ;
Vain wisdom all, and false philosophy.

Paradise Lost, Book II. 555—565 (c. Eccles. viii. 17).

I do not know what 'The New Criticism' propounds upon Genesis iii. 1—7. I do not care to know. *I know beforehand that I may not so much as listen to it.* I accept with humble thankfulness, in all its fulness and satisfying power, the Revelation of God ; not the inventions of men.

The desire to be wiser than God is the deadliest of the three snares of the devil laid for every soul of man.

To man *yet innocent* the devil applied this his deadliest weapon—the desire to be wise, wiser than God. He instilled it by his subtlety into the heart of the woman :

Yea, hath God said : Ye shall not eat of every tree of the garden. (Gen. iii. 1.)

Ye shall not surely die. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. (Gen. iii. 4.)

The fall was begun, the way opened for the other two temptations of man—'the lust of the flesh and the lust of the eye.'

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat. (Gen. iii. 6.)

Our Blessed Lord 'was in all points tempted like as we are, yet without sin' (Hebrews iv. 15) ; S. Luke gives us His three temptations in the same order with our own (S. Luke iv. 1—14) ; in like manner S. John, calling the

desire to be wiser than God 'the pride of life' (1 S. John ii. 16, 17). Man is proud most of all of the gift of the reasoning power. The giving way to this temptation our Lord calls 'tempting God^h' (S. Luke iv. 12). It becomes in one form or another the intellectual heresy, finding fault with the order and the record of the Revelation of God, and therein doing all that can be done to undermine and loosen men's faith in its truth, and, therein, in its Divine authority.

Here compare, particularly in the matter of Christ's Divine Authority, which has sealed the Scriptures for His Church by the Spirit, as against all the wisdom of the World :

Neither let us tempt Christ, as some of them also tempted. (1 Cor. x. 9.)

I need hardly add—but it may be useful—that, in order to the full understanding of what is meant in Holy Scripture by 'tempting God,' 'tempting Christ,' tempting the Spirit of the Lord, the above passage has to be most carefully compared with Exod. xvii. 2—7, Deut. vi. 16, Isaiah vii. 12, Malachi iii. 15, S. Matthew xxii. 18, Acts v. 9.

I have already published a brief comment upon chief points forced upon the English people by the book 'Lux Mundi.' The comment is to be found *in extenso* in the *Guardian* of March 12, 1890, p. 448. I reproduce here, from the prefatory note, 'the sum of my position :'

- i. That our Lord, having made 'Holy Scripture' *His own*, has 'anticipated and foreclosed' every manner of questioning touching the 'genuineness,' the

^h See Milton's *Paradise Regained*, Book IV. 555—562 :—

'Cast Thyself down ; safely, if Son of God :
For it is written, He will give command
Concerning Thee to His Angels ; in their hands
They shall uplift Thee, lest at any time
Thou chance to dash Thy foot against a stone.'
To whom thus Jesus : 'Also it is written,
Tempt not the Lord thy God.' He said, and stood.
But Satan, smitten with amazement, fell.

‘authenticity,’ and, therein, the ‘Divine Authority, of the several Books of ‘Holy Scripture.’

2. That, therefore, to enter upon any such questioning at all is to put human reasoning into the place of Revelation; and to undermine the one foundation of Simplicity of Faith.
3. That nothing coming short of *simple* and *absolute rejection* of ‘The New Criticism’ can meet the requirements of the case.

I reproduce also the following :

For the personal character of the twelve writers in the book, let me say that it commands respect, honour, love.

Also that there is in the book much very beautiful, very attractive, very powerful.

But, all this notwithstanding, I am constrained to say that it is an extreme unhappiness that the book should have been written, prefaced, edited, published.

It adds to the gravity of the position that all the writers in ‘Lux Mundi’ have made themselves responsible *in genere* for the contents of the entire volume. (Preface, p. 6.)

Now the object and purpose of the entire volume is set forth in the second sentence of the Preface to be an ‘attempt to put the Catholic Faith into its right relation to modern intellectual and moral problems.’

The manner of conducting this attempt resolves itself into the condoning, and more than condoning, the issues of man’s ‘New Criticism,’ in virtue of one or other of the following assumptions :

Either that our Lord had not, in the days of His Ministry upon earth, knowledge of the Historic Truth of ‘the Scriptures;’ or that, having that knowledge, He ‘veiled His Eternal Omniscience’ in favour of the ‘natural knowledge’ of successive generations of men.

Again, I am forced to repeat that language of the book is, in places, applied to the Divine Nature, which is natural as applied to human nature, but is unnatural and painfully distressing in its familiar manner of use as applied *by man*

to the Divine Nature. The promises of God throughout His Revelation are conditional upon such obedience as He will accept for Christ's sake. That obedience failing, the promise is withdrawn, and this is declared by God *in His own language*. But for man to speak of the 'disappointment' of God is plainly to use language which cannot be reconciled with His Eternal Omniscience.

I will not believe, till it becomes a fact, that whatever may be the differences in matters spiritual among believers in Christ in England, there will not be found a great multitude of all orders and conditions of men uniting in absolute rejection of the new Christianity imported into England by 'The New Criticism;' condoned, and more than condoned, by the book 'Lux Mundi.' It is close upon two thousand years since Christ came; and we are asked by the pride of human learning to deal with the Book of God, and teach our people so, as if it was a book of man.

God grant to us, dear brethren in Christ, in the trial which is upon us, to learn to be thankful that, in an age which is very loose, and filled to the brim with the conceit of human learning, knowledge, power, along with forgetfulness of The Giver, He hath sent us something to make us more careful to try ourselves, and to say to ourselves, 'Do ye now believe?' (S. John xvi. 31.) To try ourselves as to what that is which we call our 'faith.'

'The New Critic' and his condoners drag down heaven to earth—heavenly things to earthly things. They are hearing men rather than God.

Hear we then our Lord and Saviour Jesus Christ, speaking to us in the days of His Incarnation—speaking to us of *His own method* of His own Incarnation:

Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven. (S. John iii. 11—13.)

I sum up in brief—

The question raised by Mr. Gore in his Preface to the book 'Lux Mundi,' and developed in his own Essay, is not a question of the like nature with those of 'Rite and Ceremony' and of Church Government, in both of which the contending parties appeal to 'the Law of the Church' as by each interpreted—

But is a question primary and precedent of all other; a question lying at the fountain head of The Faith; a question of the Divine Authority of the common inheritance of 'all sorts and conditions of men;' a question in its nature, not admitting of diverse interpretation; a question of the Divine Authority of the Canonical Scriptures of the Old Testament, as delivered to man for all time by the Church Catholic, guided by The Spirit into all Truth; Authority precluding and foreclosing human enquiry into the genuineness and authenticity of the several Books of the Old Testament, as so delivered; or of portions of those Books.

I cite some words of our Blessed Lord :

Search the Scriptures ; for in them ye think ye have eternal life : and they are they which testify of Me. (S. John v. 39.)

APPENDIX III.

LUX MUNDI.

*A Paper read at a Meeting of the English Church Union,
February 27, 1890.*

DEAR FRIENDS IN CHRIST,—

I thank GOD that I am able to be again present here with you to-night.

I have a special duty to discharge towards you, and through you, to others.

A book has been published called “Lux Mundi”—“The Light of the World.”

The book in itself, with special circumstances closely connected with its publication, are the warrant for freest comment upon it, and its issues.

What I have to say upon it to-night must needs be condensed to the utmost possible extent—I am going to state truths, not to argue. There is indeed no room for arguing in the case.

If, upon this, any one say that, when arguing is shut out, the position of the man who shuts it out is a weak one, my answer is this—

That for the Christian man, in respect of the Authority of “Holy Scripture,” there is a weakness which is stronger than the deepest enquiry, the keenest reasoning power, the most attractive and winning eloquence; and that is child-like simplicity of Faith.

“Except ye be converted and become as little children, ye shall not enter into the kingdom of Heaven^a.”

“When I am weak, then am I strong^b.”

^a S. Matt. xviii. 3.

^b 2 Cor. xii. 10.

A simple childlike Faith, a sense of inherent weakness apart from CHRIST, is, for the Christian, the one way of Life. The one way for high and low, rich and poor, learned and unlearned, one with another.

Simple childlike Faith in "Holy Scripture" as delivered to him by the Church^c.

Suffer me to recall to you the words of JESUS in the Gospel for S. Matthias Day.

^d "At that time JESUS answered and said, I thank Thee, O Father, Lord of Heaven and Earth, because Thou hast hid these things from the wise and prudent^e, and hast revealed them unto babes. Even so Father, for so it seemed good in Thy sight."

On the other hand, the Adversary of the Church, the World, led by its Prince, proclaims "Science" or "Philosophy" to be its chief and safest guide. From the earliest times of Christianity, the World has been doing this. In our own portion of "the last days"^f the World is asking us to admire and adopt a "Science," or "Philosophy," which has for its object the promotion of dis-Belief in The Divine Authority of the Old Testament.

This "Science" or "Philosophy" is "the New Criticism." There are only two places in Holy Scripture in which the words "Philosophy," "Science" are found.

"Beware lest any man spoil you through philosophy and vain deceit; after the tradition of men, after the rudiments of the World, and not after CHRIST^g."

"O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings and oppositions of 'Science' falsely so called; which some, professing, have erred concerning The Faith^h."

For the personal character of the twelve writers in the book, let me say that it commands respect, honour, love.

^c Article VI.
standing" R.V.

^d S. Matt. xi. 25.

^e *συνετην*. "Under-

^f 2 S. Peter ii. 3; 1 Heb. i. 2; Acts ii. 17.

^g Coloss. ii. 8.

^h 1 Timothy vi. 20, 21.

Also that there is in the book much very beautiful, very attractive, very powerful.

But, all this notwithstanding, I am constrained to say that it is an extreme unhappiness that the book should have been written, prefaced, edited, published.

The object and drift of the book is stated in the second paragraph of the Preface, as follows :

“The writers are compelled for their own sake, no less than for that of others, to attempt to put The Catholic Faith into its right relation to modern intellectual and moral problems.”

Upon this, I have first to say, that it would be difficult to find anywhere a more startling and confounding attempt announced by sons of The Church Catholic than this public announcement at the close of the Nineteenth Century of Redemption.

Further still, that it lays the foundation of never-ending aggression upon Simplicity of Faith by way of successive adaptations of “Holy Scripture” to the successive “modern intellectual and moral problems” of successive times : that is to the successive “inventionsⁱ” of men.

Now I submit that it is not the duty of sons of The Church Catholic to be, at any time, under any circumstances, shifting the line of Defence of the Faith committed and entrusted to them of GOD by The Church.

More particularly, that it is not their duty to minister to, in the hope of reconciling, those who are, in their appetite for profane and reckless criticism, applying their little life to instilling into the minds of CHRIST’S People doubts and difficulties about the genuineness and the authenticity, and therein about the authority, of the Holy Scriptures of The Old Testament.

Further still that it is not their duty as sons of The Church to do this at the cost of the simple and humble believer ; of the man who does not live his little life to criticise, argue, question, doubt about the foundation of

ⁱ Eccles. vii. 29.

his Faith ; but to obey because he believes ; with the words always in his heart. "If thou canst believe, all things are possible to him that believeth—LORD, I believe ; help Thou mine 'unbelief^k."

Of all cruel things that one man can do to another there is nothing so cruel as to go about to shake the foundations of Belief ; and therein to rob the thousands and ten thousands of men of their one ground of Comfort and of Hope.

In whatever way, and however guarded or modified, this be done, it carries with it the largest, the worst, and the most unhappy issues.

It is, if not consciously but, surely, to help to poison the fountain-head in order to make the waters healing. To muddy the spring that the stream may be clear and bright. To help the doubter and disputer to the loss and harm of the simple believer.

Above all it is to rush in to tread where our LORD and SAVIOUR has barred the way, and has shut the gate. He has made all Holy Scripture *His own*.

There is another feature of the book which I may not pass by. I mean the use in many places of language natural and familiar as applied by man to man ; unnatural and distressing as applied by man to GOD.

There is yet another feature, the unhappiest of all, if there be room to distinguish.

The neologian, being in difficulty about our LORD'S express testimony to the historical Truth of "The Scriptures," *assumes*, in accordance with the general character of neologic criticism^l, that our LORD did not possess in His life upon Earth that accurate knowledge of historical fact, which he, the neologian, has been able to possess in virtue of his own critical research.

^k S. Mark ix. 23, 24.

^l The new criticism in itself, condoned as it is in "Lux Mundi," is of a character not tolerable, as applied to a book of man. It is worse than intolerable as applied to The Book of GOD.

How does Mr. Gore, the writer of Essay VIII., the Editor of the book, deal with this ?

He deals with it not by way of condemnation, or refutation, or even reproof. He concedes the substance of it ; and he supports the concession upon the following negative process :

“ He shews no signs at all of transcending the Science
“ of His age. Equally he shews no signs of transcending
“ the History of His age. He does not reveal His Eternity
“ by statements as to what had happened in the past, or
“ was to happen in the future outside the ken of existing
“ history.

“ Thus the utterances of CHRIST about the Old Testa-
“ ment do not seem to be nearly definite or clear enough
“ to allow of our supposing that in this case He is de-
“ parting from the general method of the Incarnation, by
“ bringing to bear the unveiled omniscience of the
“ GODHEAD to anticipate or foreclose a developement of
“ natural knowledge ^m. ”

That is to say, that because our LORD did not state formally that He had all historic knowledge, it is to be assumed that He had it not. His express declarations about Moses' “ writings ” and “ the Scriptures ” notwithstanding. And that real knowledge of what is, and what is not, historic Truth of “ Holy Scripture ” has been left to be supplied in after ages by successive developements of “ natural knowledge. ” That is, by what “ Holy Scripture ” has “ anticipated and foreclosed ” under the name of “ inventions of men ⁿ. ”

“ Do not think I will accuse you to The Father.
“ There is one that accuseth you, even Moses, in whom
“ ye trust. For had ye believed Moses, ye would have
“ believed Me, for he wrote of Me. But if ye believe not
“ his writings, how shall ye believe My words ^o ? ”

“ Search the Scriptures, for in them ye think ye have
“ eternal Life ; and they are they which testify of Me ^p. ”

^m Essay VIII., p. 360.

ⁿ Eccles. vii. 29.

^o S. John v. 44-5-6.

^p P'ss. cvi. 29, 39 ; xcix. 8 ; St. John v. 39.

I sum up this Paper as follows :

That the book "Lux Mundi" is much more a concession to and an excuse for "the New Criticism" than a reproof and warning against it.

That therefore I call it a most unhappy and dangerous book.

And I have this further to say : That, filled as the last 58 years of this century have been with successive assaults upon The Catholic Faith and Position of the Church of England, the book called "Lux Mundi" *coming from within* is my chief ground for fear.

I make no apology, dear friends in CHRIST, for this Address. To have passed by the book unnoticed in the exercise of my office among you as Chairman of this Branch of the English Church Union would have been to betray that office in failing to warn you lest ye be "corrupted from the Simplicity that is in CHRIST¹."

I allow myself to hope that, by grace of God, the Union of Clergy and People against everything that touches the authority of The Bible will be very general and very powerful.

¹ 2 Cor. xi. 3.

A SPEECH BEFORE CONVOCATION,

February 3, 1891.

*The Gravamen of the undersigned, George Anthony Denison,
Archdeacon of Taunton.*

Session of Convocation of Canterbury, February 3, 1891.

1. Whereas, on Tuesday, Session May 6th, 1890, the undersigned presented a gravamen *in re* 'Lux Mundi' (London: John Murray, Albemarle Street, 1889), and gave notice of motion that it be made 'Articulus Cleri' for Session next ensuing, Wednesday, 7th;
2. And whereas the evening of May 6th the undersigned was told by high authority that there was a prospect of 'explanation' being given upon the Preface and other portions of the book, and was much pressed by many for whom he has highest consideration to wait for such explanation before moving further in the matter;
3. And whereas the undersigned consented to this course; but was careful to guard himself by saying that he was unable to understand now any sufficient 'explanation' could be given in the case short of withdrawal of the matter published and complained of;
4. And whereas the undersigned was disabled by illness from appearing in his place in Convocation on Wednesday, Session May 7th; and wrote the letter to the Prolocutor which is placed upon record of the proceedings of the Lower House, Session May 7th, 1890;
5. And whereas the undersigned has received the 'explanation' supplied by the Editor of, and contributor to, the book in his Preface to Edition X.; and that also in his letter to 'Guardian,' October 18th, published in 'Guardian' of October 22nd, 1890;
6. And whereas the undersigned finds nothing in either of these two papers, or in any other, to remove or lessen

the ground of his complaint : but rather to add thereto ;

7. And whereas the undersigned desires to place that complaint as concisely as possible before the House and the Church ;

He proceeds to state as follows :

1. That in the book ' Lux Mundi,' our Blessed Lord's ' positive teaching,' in respect of the Old Testament Scriptures, is limited to those instances in which our Blessed Lord has Himself prefaced, or accompanied, His ' teaching ' by His own affirmation of its ' positive ' character.
2. That, in every other instance, the book assumes it to be the right, power, and proper function of the ' literary critic ' of this, and every successive, generation to discern, in the above-named respect, between the ' positive ' and ' non-positive ' character of our Blessed Lord's ' teaching.'
3. That such limitation and assumption —
 - A. Cannot be reconciled with the Holy Gospels.
 - B. Tend to ' beguile ' and ' corrupt ' men's minds ' from the simplicity that is in CHRIST ^a.'
 - C. Are irreverent towards HIM, perfect GOD and perfect Man.
 - D. Are contrary to the authority of the Church, as declared by the VIth Article of Religion.
 - E. Are contrary to the Book of Common Prayer, and Administration of the Sacraments.

Reformandum.—The undersigned respectfully prays his Grace the President and their Lordships the Bishops to take such steps as may be necessary to protect the Church from dangerous error.

GEORGE ANTHONY DENISON,
Archdeacon of Taunton.

Carried up to the Upper House by the Prolocutor of the Lower House.

^a 2 Cor. xi. 3.

A SPEECH BEFORE THE LOWER
HOUSE OF CONVOCATION,
Session February 3, 1891.

IT is not easy to measure the distress under which I come before the House. Those of you who know me well, now not many, will give me credit for it. From those who do not I ask the most favourable construction they can put upon my action.

I desire here, *in limine*, to remove a possible misapprehension of the object I have in asking the House to concur in praying for a committee to enquire into and report. I look at the man who is primarily and principally concerned with the position taken, and claim advanced, in a great centre of English learning. I look at those associated with him and stated by him to be *in genere* concurrent with him upon the main issue. I find them, as I find himself, to be respected, honoured, loved—all of them men of large ability, learning, kindness in purpose and in act, and of recognised and unquestioned Churchmanship, save in the present instance. On the other hand, I find them advocating conclusions which it is not possible for me to stand by and not to disallow. I find them advocating in substance a revised faith and a new theology at the close of the nineteenth century of redemption^a; advocating these things by way of ‘succour to a distressed faith’ in themselves and others, because such faith is unable to reconcile conclusions of science with Holy Scripture, and is making its choice between Holy Scripture in its integrity and the conclusions of science, in favour of the latter. For myself and for others ‘of all sorts and conditions of men,’ who are either without time or without care, or without the means of taking part in duly considering this great question; for all who cling advisedly to Holy Scripture as committed to us by the Church of England; and lastly, for the millions

^a See Preface to “Lux Mundi,” Ed. 1, 1889, p. viii.

of mankind, who live and must die unlearned, and have nothing to look to but the simplicity of faith in which to live and die, what I am asking the House to concur in is this and this only.

First, negatively, in no word of condemnation. It is far away from myself, either in thought, word, or act. It would be quite unfitting in the case. Second, affirmatively, that it concur in saying that it is right there should be inquiry by a committee in the hope that the committee will advise the House that the Church of England, in this Province, may not accept the conclusions of 'Lux Mundi,' inasmuch as such conclusions involve, to use its own language, a revised faith^b and a new theology; this as against 'the old ways and the old paths.' I have endeavoured here to present the gentler and more hopeful aspect of the case—that is to say, of the necessary and abiding conflict between the old faith and the new, the old theology and the new. It would only be idle to attempt to hide from myself and others that there is another aspect which I will not anticipate, which the Church of England may have to look steadily in the face throughout all time.

Meantime, I have, to the best of my poor ability, to do what is my plain duty, irrespective of consequences that may or may not ensue, and to ask the House kindly to bear with me while I endeavour, as briefly as I can, to place the present case before them.

From the first day that I took the book 'Lux Mundi' into my hands, now more than a year ago, I have never been without the keenest sense of the special danger of it to 'all sorts and conditions of men'—to the few that are 'learned,' to the millions that are not 'learned,' and must perforce continue all their lives in that position. Even to those who may think themselves little likely to let its assumptions and its reasoning—assumptions startling from more causes than one, reasoning curiously vague, specu-

^b Preface to First and Tenth Editions.

lative and undefined—have any weight with them, portions of the book—the Preface and Eighth Essay more particularly—in one respect, the whole book collectively—however in many parts beautiful and commended by the high character of its writers—appear to me, all the explanations that have been given upon them, by rewriting, notes and Preface in editions subsequent, and a great amount of other explanation from critics, more or less concurring notwithstanding, to exhibit unmistakably, as much as ever—I will not say more than ever—its special danger. The latest of these ‘explanations’ from the hands of Mr. Gore, that I have knowledge of, is his letter to the ‘Guardian,’ dated October 18, 1890, published October 22. I reproduce it below, with my comments upon it.

This danger to ‘all sorts and conditions of men’ is thus to my heart and mind so great that I have been constrained to renew my complaint before this House, and to take further necessary steps, issuing in prayer to his Grace the President of this Synod, to direct appointment of committee to consider and report upon it. I bring my complaint before both Houses by *gravamen*—before this House by motion.

There have been times in the history of the Church, and may be again—though, indeed, the present temper and bias of men’s minds does not appear to promise it—when the leading character of the book, ‘Lux Mundi,’ which I am about to state, would have been dismissed in humble confidence that it would fail entirely to command such attention and concurrence as to require, so to speak, the intervention of the Church’s authority—I mean the authority of the Synod of the Province in which the publication has been made. I do not go here into the true, lawful, legal, and constitutional authority of the Synod, however set at naught by assumption and invasion of the Civil Power. There is no room or necessity for this now.

But I need hardly say that our time is not such a time as that just referred to. On the contrary, it is a time which, from great abundance of causes—which I do not

stop to enumerate, and which accumulate day by day—supplies special grounds for increased watchfulness on the part of the Synods of the Church in guarding and maintaining unimpaired the precious deposit committed to their care.

Is it said there is the public, though not corporate, criticism of numbers of individual men competent to criticise, which may be looked to to correct false conclusions upon matters of the deepest interest, such as are all questions of the faith in the revealed Will of God?—my answer is that any amount of such criticism can never come into the place of the decision of the Synod of the Church when such false conclusions threaten to prevail. The Church has to speak by her corporate voice; that corporate voice is with us in England the voice of the Synod Provincial, or let us hope there are those now in this House who will live to see if the voice of the Synod National—the Synod of the Bishops and Priests of all England. Criticism has its own proper uses, religious and civil; but religious criticism can no more make law for the Church than civil criticism can make law for the State. Again, let me not be understood as disparaging the marvellous accumulations of man's knowledge; for every one of these is God's gift. But there is the province of the Giver and the province of the receiver, and the boundary line between them may not be broken. Having premised these things, I proceed to state that there are four principal heads of the matter in hand which have to be placed before this House, and the Church at large.

1. The claim of 'Lux Mundi,' as stated in its Preface and the VIIIth Essay, and endorsed, in its general aspect, by the other writers in the book. I pass by as too painful for me to dwell upon expressions following: 'limitation of knowledge in our Lord's human mind,' 'statements upon subjects about which He was really ignorant,' 'statements which are now known to have been false.' All these expressions are of the essence of most irreverent assumption in the form of care for reverence.

Further still, the suggesting that our Lord could err upon matters on which He did not make affirmation that He was speaking positively. Mr. Gore says, 'I have repudiated this idea on three separate occasions.' We shall see what the repudiation comes to. With respect to the 'Spectator' and the 'Church Quarterly,' as cited in the letter above referred to (p. 146), I marvel that, where we might have looked for some more care and discernment, the assumption, the irreverence of language, the figment of our Lord's 'positive affirmation' should have escaped them, and left them so content with what are called Mr. Gore's 'explanations.'

The like has to be said of the handing over to that high court of appeal in matters of faith, 'the literary critic' of this and all time to come, the final decision of the claim of man's reason as against God's Revelation.

2. The principle, or basis, underlying the claim.

3. The 'invention' by help of which it is proposed to substantiate the claim.

4. What appears to the mover to be the answer of the Church of England against the claim.

1. The claim of the book is a revised faith and a new development of theology^c. I have to pause here to ask a question upon use of language. Preface in First and Tenth Editions, p. viii., (a) 'outlying departments of theology,' (b) 'theology must take a new development.'

(a) What are the outlying departments of theology? It is a vague and arbitrary division. We want to be told distinctly what is meant by 'outlying departments,' and we are told nothing beyond what is inherent in the word itself—*i.e.*, less important. Who is to measure the comparative importance? Now, we are upon a matter concerning the true interpretation and the use of the 'Word of God,' the Holy Scriptures of the Old and New Testa-

^c 'But we are conscious also that, if the true meaning of the faith is to be made sufficiently conspicuous, it needs disencumbering, re-interpreting, explaining' (Preface to First and Tenth Editions). I call this 'a revised faith.' What else is it?

ments. Is this, then, meant to be included under the term 'outlying departments?' If so, then we know where we are, which now we do not. (b) Again, 'a new development of theology.' Is there any difference, save in words only, between this and 'a new theology?' It is much to be regretted that we should have to deal with language so vague and indefinite, more especially when it includes the word 'theology.' 'Theology,' *Θεολογία* (Plato, lib. 3, *Politics*) is defined:— 'Sermo aut disputatio de Deo, rebusve Divinis. Donum Dei quo Fides salvifica ex Deo loquitur.'

2. The principle, or basis, underlying the claim is the reconciling, with the Holy Scriptures of the Old and the New Testaments, the conclusions of reason, science, philosophy, criticism, old and new, the latter more particularly—call it what you will, it comes to the same thing—and where this cannot be done, making Holy Scripture give way before the 'inventions' of man's reasoning power.

3. The invention, by help of which it is proposed to substantiate the claim, is 'literary criticism.' The weapon in the hands of the literary critic of this and all succeeding generations to the end of time is the 'invention' of dividing our Blessed Lord's teaching in the Holy Gospels into 'positive' and 'non-positive'—the literary critic to be taken as having the right, power, and proper function to discern and decide what is 'positive' and what is 'non-positive' teaching of our Blessed Lord in connection with the Old Scriptures.

4. It has fallen into my poor hands, most unworthy of the task, to say what appears to me to be the answer of the Church of England to the claim, and to the invention it proposes to employ for the making a revised faith and a new development of theology.

I. I proceed to state the claim in the words of its principal author. The Preface to the First and subsequent Editions of 'Lux Mundi' (1889) has the passages following:—

(a) The writers (of the essays contained in the volume) found

themselves compelled, for their own sake^d no less than that of others, to attempt to put the Catholic faith into its right relation to modern intellectual and moral problems.

(b) For this collection of essays represents an attempt on behalf of the Christian Creed in the way of explanation. We are sure that Jesus Christ is still, and will continue to be, the light of the world. We are sure that, if men can rid themselves of prejudices and mistakes (for which, it must be said, the Church is often as responsible as they), and will look afresh at what the Christian faith really means, they will find that it is as adequate as ever to interpret life and knowledge in its several departments, and to impart not less intellectual than moral freedom. But we are conscious also that, if the true meaning of the faith is to be made sufficiently conspicuous, it needs disencumbering, re-interpreting, explaining.

Then follows, in the same paragraph, a passage giving an account of what St. Paul means by interpreting 'the unknown tongue.' It would appear that the writer is referring to vv. 13, 14 of 1 Cor. xiv. The reference seems to be hardly entitled to be called a reference to authority on interpretation. The same may be said even more of the use, in the third division of paragraph 3 of our Blessed Lord's words, 'The truth makes her (the Church) free.' These are additional instances of the assumption always ready to hand :—

(c) We have written, then, in this volume, not as 'guessers at truth,' but as servants of the Catholic Creed and Church, aiming only at interpreting the faith we have received.

How this consists with the 'disencumbering' (whatever that may mean) and the 're-interpreting,' the principal parts of the claim of 'Lux Mundi,' is not stated: the ambiguity of language is of itself a ground for heavy complaint against 'Lux Mundi.'

On the other hand, we have written with the conviction that the epoch in which we live is one of profound transformation, intellectual and social, abounding in new needs, new points of view, new questions, and certain therefore to involve great changes in the outlying departments of theology, where it is linked on to other sciences, and

^d The words 'for their own sake' are full of significance in respect of where it was that the 'distress of faith' began, and led, with combined external causes, to the issue of 'Lux Mundi.'

to necessitate some general re-statement of its claim and meaning. This is to say, that theology must take a new development.

It appears to me to be impossible to arrive at any other conclusion from the above passages than this—that what is required at the close of the nineteenth century of redemption is a faith different from that we have received at the hands of the Church, and a new development of theology. I pass by the confusion of language in which this is conveyed. The fact, I submit, remains as I have stated it. I may add here, by way of illustration of the character of the book, and of the extent of it, some words from paragraph 4 :—

To such development these studies attempt to be a contribution. They will seem to cover, more or less, the area of the Christian faith in its natural order and sequence of parts.

The extent then and proposed operation of the attempt is in itself plain. In the Preface to the Fifth Edition we read :—

The author of the essay ‘The Holy Spirit and Inspiration’ has endeavoured to obviate further misunderstanding of his meaning on one important point, by rewriting some sentences on pp. 359-63, in accordance with the corrigenda inserted in the Fourth Edition.

In the Preface to Tenth Edition, p. 1, is the note following :—

By the phrase ‘to attempt to put the Catholic faith into its right relation to modern intellectual and moral problems’ (Preface to First Edition) it was not by any means intended to suggest that the modern problems or the modern sciences were the things of first importance, and the faith only secondary. What was intended was that, as holding the faith, we needed, as the Church has often needed, to bring that with which we are ourselves identified into relation to the claims, intellectual and practical, made upon us from outside.

Upon this I rejoin that if, somehow or other, faith is, to use the writer’s own language, to be ‘brought into relation to^e the claims, intellectual and practical, made upon us from outside,’ what this comes to is that, somehow or other, faith is to hand over its supremacy to the reasoning

^e Qu. What is the exact logical import of ‘into relation to?’

power, and is to become the secondary, not the primary, basis upon which we have to build. Now, our Lord says, 'If thou canst believe ; all things are possible to him that believeth.' He does not say, 'If thou canst understand, all things are possible to him that understandeth.'

II. I have stated the claim of 'Lux Mundi' in the words of the book.

I come next in order to the principle or basis underlying the claim. Bear with me, brethren in Christ, while I speak upon this point. I pray and strive that no harsh or unworthy word may pass my lips. The principle, or basis, underlying the claim is as old as Christianity itself. It is older still. It is found in the earliest records of creation. It appears for the first time in Genesis iii. 1 in its most complete form, and issues in the words, 'Yea, hath God said?' The three temptations of man, the three by which our Blessed Lord was tempted in the wilderness, and as He tells us Himself, not in the wilderness only—St. Luke xxii. 28—are stated by St. John to be 'the lust of the flesh, the lust of the eyes, the pride of life' (1 St. John ii. 16), corresponding exactly to those recorded in St. Matthew and St. Luke, the order only being in one respect different in the two Gospels. 'The pride of life' is the worship of the reasoning power—our first mother bowed down before it. It was the temptation by which she fell. The Tempter used it to suggest the other two, but he tempted her through her reasoning power—'Yea, hath God said?' He tempted her to doubt the Word of God. It opened the door. The other temptations followed in its train and the world fell. It is out of this order of Revelation that the temptation through the reasoning power is called specially the temptation 'of the Devil'—that which gave the signal to the other two temptations to begin to add their work. It is the worship of reason. The doubting God in His Word is the basis, the principle of all sin. We know that God is by His works—we know Him in His relations to man by His Word. The world as we see it tells us that God is. The

Word of God tells us of the relations of God to man. If, then, I am asked to lay hand upon the Word of God as committed to me by the Church in which the providence of God has placed me, I do not do it because I may not do it. If I am asked to put Revelation into one scale and the reasoning power—science, philosophy, literary criticism, call it what you will—into the other, and to commit the issue to which weighs the heaviest, I decline to do it, not because I am in any fear for the issue, but because this suggestion is a mockery of holy things, and a defiance of God. What my reasoning power may not comprehend I leave—as I leave the mysteries of the Divine nature—as I find it. There is much more than enough upon which to employ all my reasoning power in its own province in my own little life without seeking to rush in where angels desire to look into but fear to tread.

It is the overpowering sense of the magnitude of the point now at issue which has compelled me to do what little is in my power to bring it formally before the House. I contend for the absolute supremacy of the Word of God as given us by the authority of the Church of England. I contend for the simple truth that if the reasoning power find anything which appears to dispute that supremacy, it is for the reasoning power to leave it to the light of the world that is to come, when the reasoning power passes away in the fulness of the Light that is in heaven. I believe there to be no other safety for the wisest, the most learned of men. I believe, further, that it is this simplicity of faith on their part which is, under God, a necessary security for the faith of the unlearned millions of men.

III. I pass on now (*a*) to the 'invention' by which it is proposed to substantiate the claim; (*b*) to the hand to be employed to substantiate it; (*c*) to the test by which the claim is to be decided in each case. (*a*) The 'invention' is the dividing the teaching of our Blessed Lord, in connection with the Old Scriptures, into 'positive' and 'non-positive'; (*b*) the hand to be employed in so dividing is the hand of 'the literary critic,' of this, and all future time;

(c) the test to be applied for so dividing is whether our Blessed Lord in each case of His teaching as above stated, affirms that He is teaching positively or does not so affirm.

I note upon this point the first suggestion of the division of our Blessed Lord's teaching in connection with the Old Scriptures into 'positive' and 'non-positive' in p. 359 in Ed. I., in p. 359 in Ed. X. His teaching by question upon a point raised is there excluded from the number of things in their nature positive by assumption meant to be logical, but not logical.

I am compelled to ask attention here to the fact that the general character of the Essay, as of the Preface, is assumption and not conclusion from premisses. The book worships reason; but it does not reason, it assumes. It presents a curious aspect of the once logical Oxford. In both Preface and Essay assumption is large, vagueness is large, logic is lacking. And indeed, if we well consider a moment, this could hardly be otherwise in the matter in hand. If there had been room for logic in canvassing and questioning the one Book in the world which contains the Revelation of God to man, and the consequent relations of man to God, it might have been otherwise. But there being no such book but one—'The Word of God,' 'The Book'—there is no room for logic. Therefore it is that the only inroad upon the Book containing all that man will ever know on this side of the grave is by way of man's assumption based upon the only other basis remaining to him—that is to say, upon his finite knowledge—his science as it is called, but which it is continually proving against itself is 'falsely so called,' and if it were not so proved up to any given time, would still be as nothing to the millions of men, whatever it might be to 'the literary critic,' and might at any time be tumbled down or superseded by another literary critic or scientist, after the manner of scientists on other subject-matters.

What shall become of the millions of the unlearned among the little controversies of our little life? This becomes of them, that the one thing they have been

taught from their youth up always, under every circumstance, most to respect and cling to as the anchor of their hope is cut away from under their feet; cut away and nothing left for them to stand upon in its room, and all this in the futile attempt to succour the distressed faith of the man taught of his learning and so-called science to doubt the Word of God.

Mr. Gore, in his letter published in the 'Guardian,' October 22, 1889, has represented the claim and function of the literary critic as a supreme claim and highest function. In dealing with these three points I take them in their inverse order, because the last disposed of, the other two disappear. If the test proposed be found to have no existence in fact, the literary critic has nothing to work with to the end of arriving at the proposed division of our Blessed Lord's teaching in connection with the Old Scriptures into 'positive' and 'non-positive,' and the contention of 'Lux Mundi' in respect of the right, power, and proper function of the literary critic of this and all future time falls to the ground *mole suâ*.

Now to the end of elucidating to the best of my power whether there be any room for the test proposed, I have examined with all due care the language of the Four Gospels throughout. I find citations from, and references to, the Old Scriptures by our Blessed Lord to be, as we all know, very many, besides many coincidences of teaching and passages of connection between the Old and New Scriptures, without citation from or reference to, by our Blessed Lord. These two classes are, therefore, not included in my enumeration as given here:—

Passages in which our Blessed Lord cites or refers to passages in the Old Scriptures.

St. Matthew	.	.	.	.	.	256
St. Mark	.	.	.	.	.	55
St. Luke	.	.	.	.	.	130
St. John	.	.	.	.	.	86

*Passages in the Gospels in which our Blessed Lord cites
from or refers to the Old Scriptures.*

ST. MATTHEW.

Chap. i.

Chap. ii.

Chap. iii. ver. 15 refers to the Providence of God as revealed in the Old Scriptures.

Chap. iv. ver. 4 to Deut. viii. 3; ver. 7 to Deut. vi. 16; ver. 10 to Deut. vi. 13, x. 20, Joshua xxiv. 14, 1 Sam. vii. 3; verses 12—16, reference by way of fulfilment of prophecy, Isaiah ix. 1, 2, xlii. 7.

Chap. v. ver. 3 to Isaiah lvii. 15, lxvi. 2, lxi. 2, 3, Psalms xxxvii. 11; ver. 6 to Isaiah lv. 1, lxv. 13; ver. 7, Psalms xli. 1; ver. 8 to Psalms xv. 2; ver. 12 to 1 Chron. xxx. 16, Nehem. ix. 26, Prov. iv. 18; ver. 21 to Exod. xx. 13, Deut. v. 17; ver. 7, Exod. xx. 14, Deut. v. 18; ver. 28 to Job xxx. 1, Prov. vi. 25; ver. 31, Deut. xxiv. 1, Jer. iii. 1; ver. 33, Exod. xx. 7, Levit. xix., Numb. xxx. 2, Deut. v. 11, xxiii. 23; ver. 34, Isaiah lxv. 1; ver. 35, Psalms xlvi. 2, lxxxvii. 3; ver. 38, Exod. xxi. 24, Levit. xxiv. 20, Deut. xix. 21; ver. 39, Prov. xx. 22, Isaiah l. 6; ver. 42, Deut. xv. 8, 10; ver. 43, Levit. xix. 18, Deut. xxiii. 6; verses 43—48, Psalms xli. 10, Job xxv. 3, Gen. xvii. 1, Levit. xi. 44, xix. 2.

Chap. vi. ver. 6 to 2 Kings iv. 23; ver. 10 to Psalms ciii. 20, 21; ver. 13 to 1 Chron. xxix. 11; ver. 17 to Isaiah lviii. 5, Ruth iii. 3, Dan. x. 3; ver. 19, Prov. xxiii. 4; ver. 26 to Job xxxviii. 41, Psalms cxlix. 9.

Chap. vii. verses 7, 8 to Prov. viii. 17, Jerem. xxix. 12, 13; ver. 12 to Levit. xix. 18; ver. 15 to Deut. xiii. 3, Jerem. xxiii. 16, Micah iii. 5; ver. 22 to Numb. xxiv. 4; ver. 23 to Psalms v. 5, vi. 8; note also ver. 29.

Chap. viii. ver. 4, Levit. xiv. 3, 4, 10; ver. 11 to Gen. xii. 3, Isaiah ii. 2, 3, xi. 10, Mal. i. 11; ver. 17 to Isaiah liii. 4; ver. 26, Psalms lxv. 7, lxxxix. 9, cvii. 29.

Chap. ix. ver. 4, Psalms cxxxix. 2; ver. 13 to Hosea vi. 6, Micah vi. 6—8; ver. 36 to Numb. xxxvii. 7, 1 Kings xxii. 17, Ezek. xxiv. 3, Zech. x. 2.

Chap. x. ver. 6 to Isaiah liii. 6, Jerem. l. 6, 17, Ezek. xxxiv. 5, 6, 10; ver. 13 to Nehem. v. 13, Psalms xxxv. 13; ver. 19, Exod. iv. 12, Jerem. i. 7; ver. 21, Micah vii. 6; ver. 22 to Dan. xii. 12, 13; ver. 28 to Isaiah viii. 12, 13; ver. 35, Micah vii. 6, Psalms xli. 9, lv. 13.

Chap. xi. ver. 4 to Isaiah xxix. 18, xxxv. 4—6, xl. 7, Psalms xxii. 26, Isaiah lxi. 1; ver. 6, Isaiah viii. 14, 15; ver. 10 to Mal. iii. 1; ver. 13 to Mal. iv. 6; ver. 15, Mal. iv. 5; ver. 21 to Jonah iii. 7, 8; ver. 29 to Zech. ix. 9, Jerem. vi. 16.

- Chap. xii. ver. 3 to 1 Sam. xxi. 6; ver. 4, Exod. xxv. 30, Levit. xxiv. 5, Exod. xxix. 32, 33, Levit. viii. 31, xxiv. 9; ver. 5 to Numb. xxviii. 9; ver. 6 to 2 Chron. vi. 18; ver. 7, Mal. iii. 1, to Hosea vi. 6, Micah vi. 6—8; ver. 11 to Deut. xxii. 4; ver. 18 to Isaiah xlii. 1; ver. 28 to Dan. ii. 44, vii. 14; ver. 39 to Isaiah lvii. 3; verses 39, 40 to Jonah i. 17; ver. 41, Ezek. xvi. 51, 52, Jonah iii. 5; ver. 42 to 1 Kings x. 1, 2 Chron. ix. 1; ver. 43, Job i. 7.
- Chap. xiii. ver. 14, Isaiah vi. 9, Ezek. xii. 2; ver. 20 to Isaiah lviii. 2, Ezek. xxxiii. 31, 32; ver. 22 to Jerem. iv. 3; ver. 35, Psalms lxxviii. 2; ver. 38 to Gen. iii. 15; ver. 39 to Joel iii. 13; ver. 43, Dan. xii. 3.
- Chap. xiv.
- Chap. xv. ver. 4 to Exod. xx. 12, Levit. xix. 3, Deut. v. 16, Prov. xxiii. 32, Exod. xxi. 17, Levit. xx. 9, Deut. xxvii. 16, Prov. xx. 20, xxx. 17; ver. 8, Ezek. xxx. 31; ver. 9, Isaiah xxix. 13; ver. 19 to Gen. vi. 5, viii. 21, Jerem. xvii. 9.
- Chap. xvi. ver. 4 to the prophet Jonas; ver. 27 to Job xxiv. 11, Psalms lxii. 12, Prov. xxiv. 12, Jerem. xvii. 10, xxxii. 19.
- Chap. xvii. ver. 10 to Mal. iv. 5, 6.
- Chap. xviii. ver. 15 to Levit. xix. 17; ver. 16, Deut. xvii. 6, xix. 15.
- Chap. xix. ver. 4 to Gen. i. 27, v. 2, Mal. ii. 15; ver. 5 to Gen. ii. 24; verses 16—19 to Exod. xx. 13, Deut. v. 17; ver. 8 to Deut. xxiv. 1; ver. 26, Gen. xviii. 14, Job xlii. 2, Jerem. xxxii. 17.
- Chap. xx. ver. 28, Isaiah liii. 10, 11, Daniel ix. 24—26.
- Chap. xxi. ver. 5 to Isaiah lxii. 11, Zech. ix. 9; ver. 13 to Isaiah lvi. 7, Jerem. vii. 11; ver. 16, Psalms viii. 2; ver. 33 to Isaiah v. 1, Jerem. ii. 21; ver. 35 to 2 Chron. xxiv. 1, xxxvi. 16, Nehem. xviii. 26; ver. 38 to Psalms ii. 2; ver. 42 to Psalms cxviii. 22, Isaiah xxviii. 16; ver. 44 to Isaiah viii. 14, 15, Zech. xii. 3; Dan. ii. 44.
- Chap. xxii. ver. 24, Deut. xxv. 5; ver. 32 to Exod. iii. 6, 16; ver. 37 to Deut. vi. 5, x. 12, xxx. 6; ver. 39 to Levit. xix. 18, ver. 44 to Psalms cx. 1.
- Chap. xxiii. ver. 2 to Nehem. viii. 4—8, Mal. ii. 7; ver. 5 to Numb. xvi. 38, Deut. vi. 8, xxii. 12; verses 16—21 to Exod. xxx. 20, xxix. 37; ver. 21 to 1 Kings viii. 13; 2 Chron. vi. 2, Psalms xxvi. 8, cxxxii. 14; ver. 22, Psalms xi. 4; ver. 23 to 1 Sam. xv. 22, Hosea vi. 6, Micah vi. 8; ver. 35 to Gen. iv. 8, 2 Chron. xxiv. 20, 21; ver. 37 to Deut. xxxii. 11, 12, Psalms xci. 4; ver. 39 to Psalms cxviii. 26.
- Chap. xxiv. ver. 2 to 1 Kings v. 7, Jerem. xxvi. 18, Micah iii. 12; ver. 5 to Jerem. xiv. 14, xxiii. 21—25; ver. 7 to 2 Chron. xv. 6; ver. 15 to Dan. ix. 27, xii. 11, Dan. ix. 23, 25; v. 21, Dan. ix. 26, xii. 1, Joel ii. 2; ver. 22, Isaiah lxv. 8, 9, Zech. xiv. 23; ver. 24, Deut. xiii. 1; ver. 28, Job xxxix. 30; ver. 29 to Isaiah xlii. 10, Ezek. xxxii. 7, Joel ii. 10, 31, iii. 15, Amos v. 20, viii. 9; ver. 30 to Dan. vii. 13, Zech. xii. 12;

- ver. 35 to Psalms cii. 26, to Isaiah li. 6, Jer. xxxi. 35, 36; ver. 36, Zech. xiv. 7; ver. 38 to Gen. vi. 3—5, vii. 7.
- Chap. xxv. ver. 31 to Zech. xiv. 5; ver. 32 to Ezek. xx. 38, xxxiv. 17, 20; verses 34—40 to Isaiah lviii. 7, Ezek. xviii. 7; ver. 40 to Prov. xiv. 31, xix. 17; ver. 41, Psalms vi. 8.
- Chap. xxvi. ver. 11 to Deut. xv. 11; ver. 23, Psalms xli. 9; ver. 24 to Psalms xxii. Isaiah liii., Dan. ix. 26; ver. 28, Jerem. xxxi. 31; ver. 31 to Zech. xiii. 7; ver. 50 to Psalms xli. 9, lv. 13; ver. 52, Gen. ix. 6; ver. 53 to Dan. vii. 10; ver. 54 to Isaiah liii. 7, &c.; ver. 56 to Lam. iv. 20; ver. 64, Dan. vii. 13, Psalms cx. 1.
- Chap. xxvii. ver. 46 to Psalms xxii. 1.
- Chap. xxviii. ver. 15 to Dan. vii. 13, 14; ver. 19 to Isaiah lii. 10.

ST. MARK.

- Chap. i. ver. 15 to Dan. vii. 27 and ix. 25; ver. 38 to Isaiah lxi. 1; ver. 44 to Levit. xiv. 3, 4, 10.
- Chap. ii. verses 25—28 to 1 Sam. xii. 6, Exod. xxix. 32, 33, Levit. xxiv. 9.
- Chap. iii.
- Chap. iv. ver. 12 to Isaiah vi. 9.
- Chap. v.
- Chap. vi. ver. 11 to Gen. xix.
- Chap. vii. ver. 6 to Isaiah xxix. 13; verses 8—13 to Exod. xx. 12. Deut. v. 16, Exod. xxi. 17, Levit. xx. 9.
- Chap. viii.
- Chap. ix. verses 11—13 to Mal. iv. 5, Psalms xxii. 6, Isaiah liii. 2, Dan. ix. 26; ver. 44 to Isaiah lxvi. 24; ver. 49 to Levit. ii. 13, Ezek. xliii. 24.
- Chap. x. ver. 6 to Gen. i. and ii., Deut. xxiv. 1. Gen. v. 2; ver. 7 to Gen. ii. 24; ver. 19 to Exod. xx.; v. 27 to Jerem. xxxii. 11.
- Chap. xi. ver. 17 to Isaiah lvi. 7, Jerem. vii. 11.
- Chap. xii. ver. 10 to Psalms cxviii. 22; verses 18—37 to Deut. v. 5, Exod. iii. 6, Deut. vi. 4, Levit. xix. 18, Deut. iv. 39, Isaiah xlv. 6, 14; ver. 9, 1 Sam. xv. 22, Hosea vi. 6, Micah vi. 7, 8, 2 Sam. xxiii. 2, Psalms cx. 1.
- Chap. xiii. verses 5—31 to Jerem. xxix. 8, Micah vii. 6. Dan. xii. 12, ix. 27, Dan. ix. 26, xii. 1, Joel ii. 2, Dan. vii. 10, Zeph. i. 15, Dan. vii. 13, 14, Isaiah xl. 8.
- Chap. xiv. ver. 27 to Zech. xiii. 7; ver. 49 to Isaiah liii. 7, &c., Psalms xx. 6.
- Chap. xv. ver. 34 to Psalms xxii. 1.
- Chap. xvi.

ST. LUKE.

Chap. i.

Chap. ii.

Chap. iii.

Chap. iv. ver. 4 to Deut. viii. 3; ver. 8 to Deut. vi. 13; ver. 12 to Deut. vi. 16; verses 18—21 to Isaiah lxi. 1; verses 25—27 to 1 Kings xvii. 9, xviii. 1, 2 Kings v. 14.

Chap. v. ver. 14 to Levit. xiv. 4, 10, 21, 22.

Chap. vi. verses 3—5 to 1 Sam. xxi. 6, Levit. xxiv. 9; verses 6—10 refer to 'the Law;' verses 28—38 to Isaiah lv. 1, lxv. 13, lxi. 3, Amos vi. 1, Isaiah lxv. 13, Prov. xiv. 13, xix. 17, Psalms lxxix. 12; ver. 46 to Mal. i. 6.

Chap. vii. ver. 22 to Isaiah xxxv. 5; verses 27, 28, to Mal. iii. 5; ver. 46 to Psalms xxiii. 5.

Chap. viii. ver. 10 to Isaiah vi. 9.

Chap. ix. verses 54—56 to 2 Kings i. 10, 12.

Chap. x. verses 4—16 to 2 Kings iv. 29, Ezek. iii. 6, Deut. i. 28, Isaiah xiv. 13, Jerem. li. 58; verses 20, 21, Exod. xxxii. 32, Psalms lxix. 28, Isaiah iv. 3, Dan. xii. 1; verses 26—28, Deut. vi. 5, Levit. xix. 18, xviii. 5, Nehem. ix. 29, Ezek. xx. 11, 13, 21; ver. 31 to Psalms xxviii. 11.

Chap. xi. verses 20—22 to Exod. viii. 19, Isaiah liii. 12; verses 30—32 to Jonah i. 17, ii. 10, 1 Kings x. 1, Jonah xii. 5; ver. 41 to Isaiah lviii. 7, Dan. iv. 27; verses 50, 51 to Gen. iv. 8, 2 Chron. xxiv. 20, 21.

Chap. xii. ver. 4 to Isaiah li. 7, Jerem. i. 8; ver. 19 to Eccles. xi. 9; verses 19—24 to Job xxvii. 8, and xx. 22, Psalms lii. 7, xxxix. 6, Jerem. xvii. 11, Job xxxviii. 41, Psalms cxlvii. 9; verses 47, 48 to Numb. xv. 30, Deut. xxv. 2, Levit. v. 17; ver. 52 to Micah vii. 6; ver. 58 to Prov. xxv. 8.

Chap. xiii. ver. 6 to Isaiah v. 2; verses 14—16 to Exod. xx. 9; ver. 25 to Psalms xxxii. 6, Isaiah lv. 6; ver. 27 to Psalms vi. 8; verses 33—35 to Levit. xxvi. 31, 32, Psalms lxix. 25, Isaiah i. 7, Dan. ix. 27, Micah iii. 12, Psalms cxviii. 26.

Chap. xiv. verses 3—5 to Exod. xxiii. 5, Deut. xxii. 4; ver. 10, Prov. xxv. 6, 7; ver. 11 to Job xxii. 2, 9, Psalms xviii. 27, Prov. xxix. 23; ver. 13 to Nehem. vii. 10, 12; ver. 17 to Prov. ix. 2, 3; ver. 26 to Deut. xiii. 6, xxxiii. 9.

Chap. xv. ver. 21 to Psalms li. 4.

Chap. xvi. ver. 15 to 1 Sam. xvi. 7; ver. 17 to Isaiah xl. 3, li. 6; ver. 34 to Isaiah lxvi. 24; verses 29—31 to Isaiah xxxiv. 16; ver. 29 to Jerem. vi. 16, Isaiah viii. 20.

Chap. xvii. ver. 3 to Levit. xix. 27; ver. 14 to Levit. xiii. 2, xiv. 2; ver. 26 to Gen. vii.; verses 28, 29, 33 to Gen. xix.

Chap. xviii. ver. 20 to Exod. xx. 12—16, Deut. v. 16—20; ver. 27 to Jerem. xxxii. 17, Psalms xxii., Isaiah liii.

- Chap. xix. verses 8, 9 to Exod. xxii. 1, 1 Sam. xii. 3 ; ver. 40, Hab. xi. 11 ; verses 42—44 to Isaiah xxix. 3, 4, Jerem. vi. 3, 6, 1 Kings ix. 7, 8, Micah iii. 12 ; ver. 4 to Isaiah lvi. 7, Jerem. vii. 11.
- Chap. xx. ver. 17 to Psalms cxviii. 22 ; ver. 18 to Dan. ii. 34, 35 ; ver. 27 to Isaiah xxv. 5, Exod. iii. 6, Psalms cx. 1.
- Chap. xxi. ver. 16 to Micah vii. 6 ; ver. 22 to Dan. ix. 2, 6, 7, Zech. xi. 1, Dan. xii. 7.
- Chap. xxii. ver. 21 to Psalms xli. 9 ; ver. 31 to Amos ix. 9 ; ver. 37 to Isaiah liii. 12.
- Chap. xxiii. ver. 30 to Isaiah xi. 19, Hosea x. 8 ; ver. 31 to Ezek. xv. 47 ; ver. 46 to Psalms xxxi. 5.
- Chap. xxiv. verses 25—27 to Gen. iii. 15, xxii. 18, xxvi. 4, xlix. The chapter is all a series of connecting links of the most comprehensive character between ‘the Law, the Psalms, and the Prophets’—two-thirds of it by our Blessed Lord Himself—and the New Testament ; the Old Scriptures and the New. He expounded to them in all the Scriptures the things concerning Himself, beginning at Moses and all the prophets, closing at ver. 49 with the promise of the Spirit, Isaiah xlv. 3, Joel ii. 28.

If it stood by itself it is a testimony vouchsafed of the Spirit against the questioning by man of the Divine authority of any portion of Holy Scripture.

ST. JOHN.

- Chap. i. verses 47—51 to Psalms xxx. 2, Gen. xxviii. 12.
- Chap. ii.
- Chap. iii. ver. 10, a direct reference to the Jewish Church ; ver. 13 to Prov. xxx. 4 ; ver. 14 to Numb. xxi. 9 ; ver. 20 Job xxiv. 13, 17.
- Chap. iv. verses 6—26, Isaiah xii. 3, xlv. 3, Jerem. 11, 13, Zech. xiii. 1, xiv. 8, Mal. i. 11 ; ver. 22 to 2 Kings xvii. 29 ; ver. 34, Job xxiii. 12.
- Chap. v. verses 27—29, Dan. vii. 13, 14, Isaiah xxvi. 19, Dan. xii. 2 ; ver. 37, Deut. iv. 12 ; ver. 39 to Isaiah xxiv. 16, Deut. xviii. 15, 18 ; verses 45—47, Gen. iii. 15, xii. 3, xviii. 18, xxii. 18, xlix. 10, Deut. xviii. 15, 18.
- Chap. vi. ver. 31, Exod. xvi. 15, Numb. xi. 7, Nehem. ix. 15, Psalms lxxviii. 24, 25 ; verses 45, 46, Isaiah liv. 13, Jerem. xxxi. 34, Micah iv. 2.
- Chap. vii. ver. 19 to Exod. xxiv. 3, Deut. xxxiii. 4 ; ver. 22 to Levit. xii. 3, Gen. xvii. 10 ; ver. 24, Deut. i. 16, 17, Prov. xxiv. 23 ; ver. 34 to Hosea v. 6 ; verses 37, 38 to Isaiah lv. 1, Deut. xviii. 15, Isaiah xii. 3, xlv. 3, Joel ii. 28 ; ver. 42, Deut. xviii. 15, Psalms cxxxii. 11, Jerem. xxiii. 5, Micah v. 2.
- Chap. viii. verses 1—11 to Levit. xx. 10, Deut. xxii. 22, xvii. 7 ; ver. 17 to Deut. xvii. 6, xix. 15 ; verses 31—59, continuous teaching of

- our Blessed Lord referring to the Old Scriptures, verses 33—36; verses 37—44 to Isaiah lxiii. 16, lxiv. 8; verses 52—59, Zech. i. 5, Exod. iii. 14, Isaiah xliii. 13.
- Chap. ix. ver. 7 to Nehem. iii. 15.
- Chap. x. ver. 11 to Isaiah xl. 11, Ezek. xxxiv. 12, 23, xxxvii. 24, Zech. xi. 16, 17; ver. 16 to Ezek. xxxvii. 22; ver. 17, Isaiah liii. 7, 8, 12; verses 34—36, Psalms lxxxii. 6.
- Chap. xi. ver. 11 to Deut. xxxi. 16, Dan. xii. 2.
- Chap. xii. ver. 35 to Jerem. xiii. 16; verses 48, 49 to Deut. xviii. 19, xviii. 18.
- Chap. xiii. ver. 18 to Psalms xli. 9.
- Chap. xiv.
- Chap. xv. verses 24, 25, to Psalms xxxv. 19, lxix. 4.
- Chap. xvi. ver. 21 to Isaiah xxvi. 17; ver. 33 to Isaiah ix. 6.
- Chap. xvii. ver. 2 to Dan. vii. 14; ver. 3 to Isaiah liii. 11; ver. 6 to Psalms xxii. 22; ver. 12, Psalms cix. 8; ver. 17 to 2 Sam. vii. 28, Psalms cxix. 142, 151.
- Chap. xviii. ver. 36 to Dan. ii. 14, vii. 14.
- Chap. xix. ver. 9 to Isaiah liii. 7; ver. 28 to Psalms lxix. 21.
- Chap. xx. ver. 17 to Psalms xxii. 22.

First, then, for the general issue. This is one of so complete interlacing and interweaving of the Old Scriptures with the Gospels as of itself to negative any proposal for making any distinction of authority. Next, to come more particularly to the test proposed for establishing distinction of authority, I do not find a single instance in which our Blessed Lord has affirmed anything about His teaching in connection with the Old Scriptures being 'positive' teaching in so many words. There are, indeed, several instances in which the 'positiveness' is implied, but not one in which it is stated in terms. The idea of our Blessed Lord, so to speak, guarding Himself by His own affirmation that He is speaking positively carries with it the savour of a dangerous familiarity with the mystery of Christ, tending powerfully not to the revealed, but to the human, side of it only. On the other hand, in the immense majority of instances there is only the teaching just as it is described in St. Matthew vii. 28-9:—'And it came to pass, when Jesus had ended these sayings, the people were astonished at His doctrine: for He taught them as one having

authority, and not as the scribes ;' St. John vii. 46 :—'The officers answered, Never man spake like this man.' The issue, then, here is that, omitting the comparatively few instances of implied positiveness, every other case of our Lord's teaching in connection with the Old Scriptures is, according to the invention or theory or claim of 'Lux Mundi,' matter for the free handling of the literary critic.

The fourth head is to state what appears to me, as the mover of the resolution or motion before the House, to be the answer of the Church of England to the claim made. The resolution is as follows :—

That his Grace the President be respectfully requested to direct the appointment of a committee of this House to consider and report upon the Preface and VIIIth Essay of the book 'Lux Mundi,' as alleged to contain and involve dangerous error.

The dangerous error—over and above that of the division into 'positive' and 'non-positive' teaching—alleged to be contained and involved in the portions of the book above cited, I state as follows :

(a) The error of irreverence towards Him, perfect God and perfect Man.

(b) The error of tending to 'beguile' and 'corrupt' men's minds 'from the simplicity that is in Christ' (2 Cor. xi. 3).

(c) The error of being contrary to the Book of Common Prayer and Administration of the Sacraments.

(d) The error of being contrary to the authority of the Church as declared by the VIth Article of Religion.

(a) In respect of 'the error of irreverence towards Him, perfect God and perfect Man.' Let me first say that I have never said, written, or thought that the irreverence was of the intention. I have all along considered it, and am now reviewing it only as it is—that is to say, the necessary and unavoidable issue of the claim, and of the means to be employed in carrying out the claim above stated and considered. 'God is in heaven, and thou upon earth: therefore let thy words be few' (Eccles. v. 2). I will, therefore, only set forth a few of many of the texts from the Holy Gospels declaring the eternal mystery of

Christ, unapproachable by man on this side of the grave :—

Before Abraham was, I am.

I and the Father are One.

He who hath seen Me hath seen the Father.

And now, O Father, glorify Thou Me with Thine own self, with the glory which I had with Thee before the world was.

On the other hand, there is one text in St. Mark's Gospel: 'But of that day and hour knoweth no man—no, not the angels which are in heaven, neither the Son, but the Father.' All these alike, the last included, declare the eternal mystery of Christ, the Son—all alike are wholly out of the grasp of the reasoning power of man. Now, then, what is in the grasp of man's reasoning powers? This, that Christ has set His seal upon the Old Testament Scriptures as upon the New. May we then, Bishops and priests of His Church, stand by and see Him represented as teaching in any instance, as teaching not of His own, not of His own 'eternal' and 'incomprehensible' authority, or, what is more unhappy still, may we stand by and see Him represented as citing from, or referring to, in His teaching, things known to Him to be not facts, but myth, or allegory, or drama, and the like, and yet employing them as facts, because, being infallible, He knew they were not facts, and yet employed them as if they were facts? Is not this in act, however it may be in intention, irreverent? Is it not, as coming from the human teacher, to allure us, and encourage irreverence in all sorts and conditions of men?

(b) The error of tending to 'beguile' and 'corrupt' men's minds 'from the simplicity that is in Christ.' There is no need here to refer to any other than St. Paul himself to explain what he means by 'the simplicity that is in Christ,' in the first portion of the same verse. 'For I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.' In the temptation of Eve the bait of the Tempter was the sufficiency of

Eve's reasoning power to justify her in doubting, and finally disobeying, God. And when she hesitated he offers the bait again with the allurements of all the highest knowledge added to it—'Ye shall not surely die, for God doth know that in the day ye eat thereof ye shall be as gods, knowing good and evil.' Then the woman gave way, the lust of the flesh and the eye added their power, and the world fell.

(c) The error of being contrary to the Book of Common Prayer and Administration of the Sacraments. The claim cannot be reconciled with the Book of Common Prayer and Administration of the Sacraments, the Preface to that Book, the order of daily and Sunday prayer, the reading in Church the Lessons of God from the Old and New Scriptures, the questions put to those to be ordained deacons respecting 'all the Canonical Scriptures of the Old and the New Testament,' the delivering the Bible into the hands of the priest after his ordination, the simple and collective language throughout employed without any distinction of parts—Holy Scripture, the Word, the Word of God, God's Holy Word, true and lively Word, most Holy Word : all these witness to one and the same thing, that it is not part of the faithfulness to the Church of England, sworn and pledged, to invent distinctions of whatever kind, respecting the Divine authority of any portion of the canonical Scriptures of the Old and New Testament. Nor again, by way of qualifying that authority, to import into them the character of myth, allegory, drama, and the like.

(d) The error of being contrary to the authority of the Church as declared by the Sixth Article of Religion. The Sixth Article of Religion speaks of the Authority of Holy Scripture—*i.e.*, of the canonical books of the Old Testament—without distinction or difference of parts. The claim, therefore, of the portions of the 'Lux Mundi' now under consideration cannot be reconciled with it.

Mr. Prolocutor, let me pray the House to bear with me, I believe its oldest member, when I say what is the first thing that this House is here for, conjointly with the Upper

House. It is for the defending and maintaining—it cannot maintain unless it defends point by point—and, further, for the extending, in every way open to it, the area of the doctrine and the discipline of the Church of England, upon the basis of the faith of the Church of England. There is no such extending, either at home or abroad, unless the home foundation be most faithfully preserved in all its soundness. We are not here to criticise or theorise anew upon that doctrine and discipline as it stands before us in the Prayer Book and the Articles of the Church of England. If we were we should be ‘blind leaders of the blind.’ We are not here to ‘invent’ a revised faith and a new theology—to ‘invent’ these on the ground that there are those of us who will not receive the old because they cannot make them coincide with the science of the day. We have our house built upon the rock—the Church of the Apostles and first fathers of the Church of Christ, the Church of England reformed after the pattern of it; reformed—formed again—upon that pattern. To faithfulness to that Church we are all sworn—the Church built upon the foundation of the Apostles and Prophets, Jesus Christ being the head corner-stone. We have not had a Revelation of the truth of God given us in order to our recasting it from time by advice of the ‘literary critic.’ We have not been sworn and ordained to the priesthood in order to become as those of whom the prophet Jeremiah (vi. 16) speaks:—‘Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls,’ to say, ‘We will not walk therein.’ Surely it cannot be that we are going to say, ‘We will not walk therein; we will not keep our oath; we will have new paths, new ways of man’s inventing; it is in new paths and ways only that we can find rest for our souls; it is these only that can enable us to teach and guide our people?’ If it be so with us, what is it with those who say, ‘We will not have the Church of England to guide and teach us—we will henceforth teach

the Church?' God in His mercy to ourselves and to our people, and to all in whose name we speak, God in His mercy forbid this claim to find acceptance. But we may never put out of our sight that we have our own work appointed for us, not to shrink from but to do, whatever sacrifice this may demand at our hands. We have this to do under grace that the mercy of God will interpose to help and save us.

There are two ways in which 'dangerous error' may be presented before the Church. There is the writer giving his name; there is the writer anonymous. I do not concern myself with the last. I call it unworthy and cowardly, especially in the matter of the faith, to write anonymously. The writer who writes with his name the letter I am going to quote represents the full amount and issue of the claim of those portions of the Preface and VIIIth Essay of the book 'Lux Mundi' with which we are concerned; and which, however any one of us may wish it, he cannot hide from himself. I have nothing to do with his concluding phantasy of peace and reconciliation between the worshipper of science and the humble receiver of the Revelation of God, based by the writer upon the perpetual overthrow of the last before the successive triumphs of the first to the end of time. What I have to pray attention to is the outspoken statement made and insisted upon in the sentence beginning with 'the same' and ending with 'non-existent.' I thank James McCann, Doctor of Divinity, for telling us all what is really meant by the claim now before the House, and placing this before us in language about which there can be no mistake either in respect of clear meaning or of authorship. In the current number of the 'Theological Monthly,' Dr. McCann, in referring to the conflict between science and religion, says:—

It is a cry that is so strong and so persistent as to startle and perplex many earnest Christians, who, believing that the oft-repeated vociferation must have in it some truth, ask the very natural question, 'If Nature be the work of God, and the Bible be His Word, how can there be any conflict between the two?'

.

Scientists have done much more than elaborate conjectures—they have discovered innumerable and startling facts, that make one pause in wonder, wondering how such things can be. Every branch of science abounds in marvels that almost surpass belief, and make Nature a sacred thing. These facts press upon us the question ‘What relation have they to Scripture, and how do they affect our belief in the Divine inspiration of the Bible?’ In answering this we must again distinguish between fact and the interpretation of fact, between Scripture and the interpretation of Scripture. The same distinctions must be applied to the Word of God that are applied to the work of God ; and it may be at once granted that if any demonstrated fact in Nature be contradictory of any fact in revelation, the latter must yield its ground, and revelation in that instance be pronounced non-existent—that is, it must be given up as a revelation, for no revelation from God can by any possibility be erroneous. As naturalists have blundered regarding nature, so have theologians blundered regarding Scripture ; and most of the embittered controversies about Genesis and geology, science and the Bible, have their origin in these mutual blunders. But while the naturalist will insist on fighting with the newest weapons from the armoury of thought, he equally insists that the theologian shall fight with the oldest. To this the latter decidedly objects, and, while fully acknowledging the progress of science, claims for exegesis a corresponding advance. There are now better canons adopted, fuller information is possessed, more current renderings have been elicited, so that many old interpretations have to be abandoned. Biblical criticism, consequently, like nature criticism, contains fluctuating elements. It would manifestly be a waste of time to contrast these varying quantities with each other, or attempt by their means either attack or defence. This, however, is the very thing that is being done by men on both sides. The sceptic naturalist brings forward his very latest theory, and asserts the untruthfulness of the Bible because it seems out of harmony with it. The Christian, bowing to the authoritative assertion, believes this, and attempts to adjust the statements of his Bible to this new guess, and most probably fails, as he ought to do. Let each branch of study grow in its own way, doing its own work, unhindered by interference from the other, and the eventual result will be a mutual embrace ; and nowhere will it be more cordial than over the much-battered first chapter of Genesis.

In the Word of God the term ‘science’ is found only once, 1 Tim. vi. 20, 21, ‘O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and opposition of science falsely so called, which some professing have erred concerning the faith.’ So,

again, of the term ‘philosophy’ (Col. ii. 8, c. Acts xvii. 18): ‘Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.’ Bishops and priests of the Church of England in this House, God help us all never to forget the warning of our Saviour and our Judge—‘When the Son of Man cometh, shall He find faith upon the earth?’ Mr. Prolocutor, I move the resolution which has been read to the House.

A LETTER TO HIS GRACE THE ARCH-
BISHOP OF CANTERBURY,

June, 1891.

MY LORD ARCHBISHOP,

I allow myself in this, the greatest of the many distresses of our time, to attempt to place in few words before your Grace the proposal of the book "LUX MUNDI," *that there be adopted amongst us a new manner of the Faith in Christ.* That is to say, a Faith which, for the Old Scriptures, excludes the Divine Authority of portions of the Old Scriptures ; and, for the New Scriptures, excludes the eternal knowledge of JESUS CHRIST.

In this Paper I have not travelled outside "LUX MUNDI." I have no sufficient knowledge of other writings of the same category, but of a different manner. But I would submit for consideration that if the more refined and enticing aspects of the present attempt require to be spoken of, as I have had to speak here and elsewhere of "LUX MUNDI," *a fortiori* the unrefined, coarse, and, so to speak, *brutal* character of other attempts is, of itself, condemned as unworthy of notice.

I am,

In all respect and obedience,

Your Grace's humble and obedient Servant,

GEORGE ANTHONY DENISON.

June, 1891.

ANALYSIS.

1. We are asked, here in England, at the close of nineteenth century of Redemption, to adopt, for ourselves and for our children, a new manner of the Faith in CHRIST, in

respect of the Divine Authority of portions of the Scriptures of the Old Testament, and in respect of the Eternal Knowledge of JESUS CHRIST. We are told that the Old Faith "needs disincumbering, reinterpreting, explaining." (Preface to all Editions of "LUX MUNDI," p. 1.)

2. We are invited to concur in "an attempt to put the Catholic Faith into its right relation to modern intellectual and moral problems." Not to put modern intellectual and moral problems into their right relation to the Catholic Faith, but *vice versa*^a. The Catholic Faith then is the subject-matter with which the reasoning power is now to deal afresh upon its own authority.

3. We are invited to do this in the name of "intellectual and moral freedom." For the meaning of the word "freedom" as here used, see Par 7.

4. We are invited further to do this by way of "succour to a distressed faith^b," "by endeavouring to bring the Christian Creed into its right relation^c to the modern growth of knowledge, scientific, historical, critical; and to modern problems of politics and ethics." Why a distressed faith? Primarily, because required by the Church^d to accept the Divine Authority of every portion of the Old Scripture. We are invited to find relief from the "distress" in discarding portions of the Old Scriptures in order to the enabling us to accept what remains of them; in a word, to put aside the Bible of the Church Catholic, and to take up the Bible of the New Criticism.

5. We are asked to accept the proposal for "a readjust-

^a All Editions. Preface, p. 1. (An explanation is appended, Note 1; Preface to Tenth Edition, p. 11.) The explanation there offered amounts to the same thing with the thing explained, conversely put. Faith adjusted to Reason is one and the same thing with Reason prescribing to Faith. It is then no explanation at all. The substance of the thing complained of remains just where it was.

The two lines in italics (par. 2) are the basis of "LUX-MUNDI." See par. 12 of this Paper, pp. 7, 8, where the "explanation" above referred to is cited.

^b Preface to Tenth Edition, p. 11. See p. 7, par. 12.

^c See below, par. 12, p. 8.

^d *Vide* Article VI. of the Articles of Religion.

ment, or fresh correlation, of the things of faith and the things of knowledge^e."

6. We are encouraged to intrude ourselves into the Province of the Divine Nature; to assume a knowledge which man cannot have here—a knowledge of the Divine purposes beyond and beside what is revealed to us in "Holy Scripture;" and thereupon to found and fashion anew our old belief. To pronounce upon the strength of such "knowledge" that the knowledge of JESUS CHRIST was limited, not eternal.

7. We are told that we have, in arriving at these conclusions, to submit ourselves to man's wisdom, learning, research, science. That is to say: to give up ourselves to be guided by "the Literary Critic," the Critic of "the New Criticism" for the time being: to give up ourselves to his guidance in respect of what portions of the Old Scriptures are to be received, and what not to be received. In other words, that it is of man's "intellectual and moral freedom" to believe in, or not to believe in, so much of the Old Scriptures as the Literary Critic for the time being, and of all succeeding generations to the end of time, may allow him to accept, or may require him to reject, as not being of Divine Authority.

8. Thus it is proposed to us to unite in inaugurating a perpetual flux of what is, nevertheless, to be still called by the name of the Catholic Faith; but is a perpetual disintegration, increasing as time goes on, of the elements of the Catholic Faith. For no generation of the New Criticism has any control, positive or negative, over a like claim of the generation next in succession. It has its evil example; but without its authority, such as that authority is, after the manner of other "Sciences." It has no binding power over the generations that come after. The authority of one generation of "the Literary Criticism" may, upon its own assumption, accept, reject, amend, substitute an account of what is to be received or what

^e Preface to Tenth Edition, p. 12.

is not to be received, in the place of what a previous generation of it may have in like manner insisted upon ; and this, in the nature of the case, unto the end of time : in virtue of what are called new discoveries, and new corresponding insight into the Revelation of GOD by man's reasoning power. Faith disappears step by step ; Rationalism, in one or other of its forms, comes into its place ; and herein we seem to recognise the answer to our Lord's question, "When CHRIST cometh, shall He find faith upon the earth?"

9. If it be replied to all this assumption and requirement, as the simple and all sufficient answer, that our Blessed Lord JESUS CHRIST has in His Gospel set His seal upon all the old Scriptures, making them His own ; that He has so cared for man's infirmities, and, more than this, has so warned against man's presumption, as to have twice *repeated* this setting of His seal *after* He rose from the dead, and was about to return to "the Glory which He had with the Father before the World was" (St. Luke xxiv. 25, 26, 27, and 44)—we are, nevertheless, *informed* by "LUX MUNDI" that the knowledge of CHRIST JESUS was "a limited knowledge," after the nature of a man's knowledge in this world (see Essay VIII., Ed. X., pp. 360-1).

10. The most comprehensive form of Rationalism is the saying of the fool, "There is no GOD." There is a particular and subordinate form, more subtle, quite as dangerous, if not more so. It is the form of Rationalism presented in "LUX MUNDI." This form declares : (1) I believe that God is ; (2) That there are Three Persons, one God ; (3) That God speaks to man by His "Holy Scripture : " *But* (4) that what *is* "Holy Scripture," and what *is not* "Holy Scripture," is for man's reasoning power to decide from time to time unto the end of time.

11. This, conjoined with the *assumption*—it is nothing but *assumption*—of the "limited knowledge" of our Lord and Saviour JESUS CHRIST, is the Rationalism of "LUX MUNDI." The Rationalism seductive. The two forms

of Rationalism present themselves under two aspects. On the one hand, there is the Rationalism of the learned man resting in his learning, or what he calls his learning. On the other is the Rationalism of the plain man seduced by the learned man into thinking that he is himself also a judge of "Holy Scripture;" and in this way the millions of men fall away from their one hope, the simplicity of the One Faith in CHRIST JESUS, and in His Holy Scripture as delivered to man by the undivided Church under guidance of THE SPIRIT. Of all things cruel as done by man to man there is nothing so cruel as that which is done by the learning which ignores the Divine Authority of Holy Scripture, of portions of it, or of the whole of it; to the harm and loss of the souls of the learned few, and the unlearned millions of men.

12. In Note I, p. 11, Preface to Tenth Edition, we read as follows:—

"By the phrase 'to attempt to put the Catholic Faith into its right relation to modern intellectual and moral problems' (Preface to First Edition) it was not by any means intended to suggest that the modern problems, or the modern sciences, were the things of the first importance, and the faith only secondary. What was intended was that, as holding the Faith, we needed, as the Church has often needed, to bring that with which we are ourselves identified into relation to the claims, intellectual and practical, made upon us from outside."

This is no "explanation." It is nothing but a repetition, leaving out the word "right" before "relation," and inserting the words "the claims intellectual and practical made upon us from outside" in the room of "modern intellectual and moral problems."

Again, "as holding the Faith"—what Faith? Certainly not the Faith of the Church Catholic in the Divine Authority of all the old Scriptures!

Again, what is the precise meaning of "into its right relation to," or, "into relation to?"

The two expressions obviously mean the same thing. But what is that same thing? We are not told. No doubt we can gather it; but not to any relief from our distress.

13. In sum then, we are asked by "LUX MUNDI" to believe that the only safe guide in respect of portions of the Old Scriptures, whether they be, or be not, of Divine Authority; and in respect of the knowledge of JESUS CHRIST whether it were eternal, or limited, is to be found in the conclusions of the Literary Critic of the New Criticism for the time being.

14. It has not been possible in this brief analysis to include dissection of the reasonings of the Editor of "LUX MUNDI" upon Revelation and Inspiration, Essay VIII., pp. 337—362.

If I were pleading my cause before a Court of Enquiry in Convocation, which has not been allowed to me, I should be prepared to show :

1. That it is difficult, even for the few among men, to discern what the Editor affirms and what he denies; and that this is a good ground for not attaching weight to his reasoning, however dogmatic in its character.

2. That, though there be herein a refuge for the few, all that remains for the millions is to have doubts suggested about the Divine Authority of Holy Scripture, and the eternal knowledge of our LORD and SAVIOUR, JESUS CHRIST, which they have no answer to for themselves, and no living voice of the Church to enable them to put the doubts away.

G. A. DENISON.

July, 1891.

DECLARATION ON THE TRUTH OF HOLY SCRIPTURE.

December 16, 1891.

1. IT must be evident to thoughtful persons that there are now current certain impressions that Holy Scripture has been discovered not to be worthy of unquestioning belief; and the faith of many Christian people is thereby unsettled.

2. These impressions are manifestly a dishonour to God, as discrediting His Faithfulness and Truth; and are full of peril to the eternal life of those affected by them, seeing that they undermine all faith in the mystery of Christ, and, indeed, in the supernatural itself.

3. And although such impressions might appear to originate in various learned speculations in Theological and Physical Science, yet they are in great measure derived immediately from the popular literature of the day, and therefore, no sustained argument can reach the mass of those affected by them; even if it were true (which it is not) that the tribunal of human reason, to which such argument must be submitted, had jurisdiction and competency to deliver judgment on the authority of the Holy Bible.

4. It is, moreover, evident that the effects of these speculations survive, and accumulate, to the general lowering of the popular estimation of the Holy Bible; though individual speculations may have but a transitory influence, or even be utterly refuted on their own ground.

5. The synods of the Church have not yet spoken with

authority to guide us in matters of such grave importance; but it cannot be right in the sight of God that where His Honour is so directly assailed, and the salvation of His people so seriously hindered, the whole matter should be allowed to drift; and that only isolated voices should be raised here and there in the Church, in defence of the Truth of God's Word.

6. Under these circumstances, we, the undersigned, messengers, watchmen, and stewards of the Lord, who have received the Holy Ghost to be faithful dispensers of the Word of God, being sorely distressed at these things, and deeply feeling the burden and shame of sitting still, can no longer forbear—

(1) To deliver our joint testimony herein before God; and

(2) To attempt, by the only united action in our power, to settle the minds of those to whom our testimony may seem to be of value, in a good and comfortable reliance on the absolute Truth of the Holy Scriptures.

7. We therefore solemnly profess and declare our unfeigned belief in all the Canonical Scriptures of the Old and New Testaments, as handed down to us by the undivided Church in the original languages. We believe that they are inspired by the Holy Ghost; that they are what they profess to be; that they mean what they say; and that they declare incontrovertibly the actual historical truth in all records, both of past events, and of the delivery of predictions to be thereafter fulfilled.

8. We believe these Scriptures because they have the authority of Divine Revelation; and wholly independently of our own, or of any human, approval of the probability or possibility of their subject-matter; and wholly independently of our own, or of any human and finite, comprehension thereof.

9. And we believe that any judgment, either for or against them, formed on the ground of such approval or

comprehension, or of the want thereof, is inapplicable to matter of Divine revelation.

10. And we believe the Holy Scriptures to have this Divine authority, on the testimony of the Universal Church, the Spouse and Body of Christ, the Witness and Keeper of Holy Writ. So that no opinion of the fact or form of Divine Revelation, grounded on literary criticism of the Scriptures themselves, can be admitted to interfere with the Traditionary Testimony of the Church, when that has been once ascertained and verified by appeal to antiquity.

11. It is far from our purpose to undervalue or deprecate the employment of the highest powers of the human intellect, when sanctified through prayer, in diligent and reverent searching the Scriptures, and in such studies as help to the knowledge of the same; provided that the object be the meaning of the living Oracles, and not their genuineness or their authenticity. And while we believe that the seal of The Spirit of Truth is set to all the Canonical Scriptures as the Truth of the Living God, we especially repudiate and abhor all suggestions of fallibility in the Person of our Blessed Lord Jesus Christ, in respect of His own use of the Scriptures of the Old Testament.

12. We earnestly pray that the clergy and laity of the Church of England may never acquiesce in rejecting any portions of the One Volume of God's Revelation, as hard sayings, causing stumbling; but, on the contrary, may hold fast their confidence in the Faithfulness of God, Who will not suffer us to be deceived in humbly believing that to which He hath set His Seal; and may wait patiently, knowing only in part, for the time when we shall know even as we are known, and shall be filled unto all the fulness of God.

EDWARD MEYRICK GOUL-
BURN, D.D., D.C.L., Some-
time Dean of Norwich.
GEORGE ANTHONY DENISON,
Archdeacon of Taunton.

BERDMORE COMPTON, formerly
Vicar of All Saints', Margaret
Street.
M. F. SADLER, Prebendary of
Wells.

- T. T. CARTER, Hon. Canon of Christ Church.
- J. L. READING, Bishop-Suffragan.
- HINDS-HOWELL, Rector of Prayton, Rural Dean, Hon. Canon of Norwich, and Proctor in Convocation.
- ROBERT GREGORY, Dean of St. Paul's.
- CANON WILLIAM COOKE.
- R. W. RANDALL, Vicar of All Saints', Clifton, Hon. Canon of Bristol.
- T. L. CLAUGHTON, late Bishop of St. Albans.
- R. PAYNE-SMITH, Dean of Canterbury.
- F. H. LEICESTER, Suffragan of Peterborough.
- WILLIAM RALPH CHURTON, Canon of St. Albans.
- H. W. WEBB-PEPLOE, Vicar of St. Paul's, Onslow Square, London.
- ERNAULD LANE, Archdeacon of Stoke-upon-Trent.
- WILLIAM BUTLER, Dean of Lincoln.
- H. DONALD W. SPENCE, Dean of Gloucester.
- THOMAS E. ESPIN, D.D., Prolocutor of the Northern Convocation, Chancellor of the Dioceses of Chester and Liverpool, Rector of Walsingham.
- BENJAMIN J. CLARKE, Archdeacon of Liverpool.
- B. M. COWIE, Dean of Exeter.
- ARTHUR DOUGLAS WAGNER, Vicar of St. Paul's, Brighton.
- HENRY R. NEVILL, Archdeacon of Norfolk, Canon of Norwich.
- FREDERICK MEYRICK, Non-residentiary Canon of Lincoln.
- J. W. MARSHALL, Vicar of St. John, Blackheath.
- RICHARD T. WEST, Vicar of St. Mary Magdalene, Paddington.
- W. H. HUTCHINGS, Rector of Kirby Misperton, and Rural Dean of Malton.
- GEORGE PREVOST, Rector of Stinchcombe, late Archdeacon of Gloucester.
- EDWARD MILLER, late Rector of Bucknill.
- JOSEPH H. STEPHENSON, Prebendary and Treasurer of Wells.
- RICHARD C. KIRKPATRICK, Vicar of St. Augustine, Kilburn.
- W. CLAVELL INGRAM, Hon. Canon of Peterborough.
- CHARLES STEPHEN GRUEBER, Vicar of Hambridge.
- F. B. PORTMAN, late Rector of Staple Fitzpaine.
- W. H. ASKWITH, R.D., Vicar of St. Mary's, Taunton.
- EDMUND FIELD, Fellow and Senior Chaplain of St. Nicholas College.
- E. EARDLEY WILMOT, Prebendary of Wells.
- W. F. HOBSON.
- MICHAEL ROSENTHAL.

APPENDIX IV.

THE NEW CRITICISM.

A Visitation Charge, April 26, 1892.

BRETHREN IN CHRIST,

I have to speak to you to-day under circumstances of special anxiety and distress.

There are not a few things of great concern to the Church upon which I should have been ready to speak, and to take counsel with you. On the other hand, there is one thing, superseding every other, which has filled my heart and mind for the last two years and a half; and has constrained me to put all other aside: so that I have not been able to see my way to give that consideration to the other things referred to, which would have prepared me to give you my judgment upon them, as otherwise I should have been able to do.

I look to a first principle committed in their first ordination to the keeping and the teaching of bishops, priests, deacons of the Church of England in their care for the people of Christ—I mean “unfeigned belief in all the canonical Scriptures.”

“The Ordering of Deacons.” The Bishop: Do you unfeignedly believe all the canonical Scriptures of the Old and the New Testament?—Answer: I do believe them.

I look to all that has been done and is doing, and is at work among all sorts and conditions of men in England, as elsewhere, day by day, to sap the foundation of that belief; and I have not been able to find room for consideration of questions, of however grave importance to the Church, which are, nevertheless, wholly subordinate

questions. To find such room seems to me very like the being very busy when building a house, about the roof of the house, and making it wind and water-tight, while hands below are even more busy in pulling out the foundations, beginning with the foundation-stone.

The subject-matter to which I confine myself to-day here, and at the other places of my visitation, is (1) the teaching of the New Criticism concerning Books and portions of Books of the Old Scriptures ; (2) the teaching of the New Criticism in respect of the self-limitation of our Lord's knowledge when upon earth ; and *after* as *before* His Resurrection, in respect of His knowledge of the Old Scriptures. One would have thought, *a priori*, that a moment's consideration would have sufficed to show the New, or Higher Critic, upon his own rule even of the majesty of human reason, that such assumption is an absurdity, and worse than an absurdity. I might safely use a much stronger word.

A Book, every page of which is stamped with unfathomable mysteries, and is sealed with the seal of God ; a Book containing things which even "the Angels desire to look into" (1 St. Peter i. 12) is to be handed over to every man to say what it pleases him to say upon it. It is an evil claim for the learned few. It is a miserable claim for the millions of men, miserable in its profound cruelty, drawing away the life-blood of their hope, comfort, peace here ; giving them nothing in their room ; having nothing to give. Truly it may be said that the pride of human reason and the lust of human appetite rise in rebellion against what it is not within the province of the first to comprehend, nor of the second to find in the rebellion anything wherewith to replace lost comfort, hope, and peace. The same answer extends to the particular objections to portions of Books advanced by the New Critic. It is not for man to discuss what parts of the Bible as delivered by the Church Catholic, under guidance of the Spirit, are, or are not, of God.

But all this notwithstanding, "the New or Higher

Criticism " does claim to deal with Holy Scripture as it would deal with any other " literature ; " and proceeds to part and parcel out the Old Scriptures into what is to, or may, be accepted as of Divine Revelation, and what may be dismissed as not required to be so accepted.

To this it is replied that our Lord Jesus Christ has in His Gospels, *before and after His Resurrection alike* (St. Luke xxiv. 25-6-7, 44-8), referred to, or cited from, the Old Scriptures in more than 520 places of His teaching. The rejoinder of the New, or Higher, Critic is that our Lord's knowledge of the Old Scriptures was a "self-limited knowledge." This was indeed the only resort left to the New, or Higher, Critic, in defending and maintaining his position in respect of the Old Scriptures ; and as such he does not hesitate to cling to it with all the tenacity of the Neologist of our, as of all other time.

The New Critic, having thus laid his foundation on his entire liberty to deal with the Holy Scriptures of the Old Testament as he would deal with any other literature ; and to represent the knowledge of our Lord in respect of the Old Scriptures as of no account in the matter between him and the Church of England, falls back upon the supremacy of the New, or Higher, Critic ; and is driven to the assertion that our Lord's citation from, and reference to, the Old Scriptures in the Gospel's Teaching has no force because our Lord's knowledge of the Old Scriptures was a self-limited knowledge.

For this " invention " of a " limited knowledge " in our Lord Jesus Christ when upon earth, and other like " inventions " of man, well defined as follows, " New ways of making a man more wise and happy than God has made him," let me say—though I shrink from having to state it—that " self-limited knowledge " in our Lord carries with it this inseparable consequence. It is terrible to have to state it, but it has to be done. It is this, that our Lord, knowing that He had so self-limited Himself, has, nevertheless, employed the Old Scriptures in His teaching, as

if He were not "self-limited"—employed them to illustrate and to enforce His teaching when He had Himself deprived Himself of the knowledge whether what He was citing or referring to was truth of fact or not.

It is, I repeat, terrible to be forced to note such things ; but, as it is my duty to note them, my duty to God, to His Church, to you, to myself, I note them and leave them with as few words as I may.

I am speaking to my brethren the clergy and churchwardens of this portion of the Archdeaconry of Taunton and others of them here present ; but also to many others, every one of whom, baptized into Christ, has it in charge to keep the faith as he has received it, and to commend it to others to the best of his power. It is only a repetition, in another form, of what I have been saying everywhere for the last two years and a half—the main points of it condensed into a brief space.

Now, if it be said that this is a position rather of the Bishop of a Diocese than of one of his Archdeacons, I am thankful to be able to cite and plead what has been long before the Church—that I am saying no more than what our dear Bishop has publicly said upon this matter many times.

I am thankful to be able to restate here that I was enabled, by vote of our Diocesan Conference of 1891, to affirm that the one Basis of "the Best way of dealing with Indifferentism and Scepticism" is the Divine Integrity and Authority of Holy Scripture: the Old Scriptures as witnessed to by our Lord in His Gospels. *The Book* as delivered to man by the undivided Church Catholic: The Spirit of Truth guiding It into all Truth, for all time.

Reason, man's greatest earthly gift, may, like all other gifts bestowed upon him, become his greatest snare. It may, that is, become unreason ; and, in respect of things Divine, will issue, if left to itself, in what S. John calls it, "The pride of life."

It may and will win many proselytes in the hands of the user, and find much honour in the world as denoting

much acumen and intellectual power. Whether it can issue in the form it has adopted for itself in helping men to save their souls is another question. For one, I need not state in words the answer I must give to that question.

Call to mind day by day, dear brethren in Christ, what that Book is, which many amongst us are handling so freely, each one of them as if it was his own native production, or that of some other man.

It is the Book of God speaking to man by man, and as delivered to all men by the Church Catholic, as He sees fit in His Almighty wisdom. It is the one Book that does this. It is the Book which tells us of all the relations of God to man. It is the one Book that does this. It is the Book which tells us of all the relations of man to God. It is the one Book that does this.

May God the Father, the Son, the Holy Ghost, warn us, teach us, help us, guide us all, guard us against that deadliest wile of the Tempter, "The pride of life." All this let us pray for ourselves and for all, watching unto prayer, praying, confessing, mourning for our many sins, hoping for everlasting life, giving up ourselves in body and in soul to Christ, speaking to us by The Spirit, in His own Holy Word—not living as though we had not yet received the Truth, but have alway to find it still for ourselves by our own reasoning power. God in His mercy in Christ keep us from being found, when Christ cometh, to know then for the first time what that is which Christ meaneth when He said, "When the Son of Man cometh, shall He find faith upon the earth?"

APPENDIX V.



LUX MUNDI.

SIX SERMONS PREACHED IN WELLS CATHEDRAL.

S E R M O N I.

Preached in Wells Cathedral, Sunday, May 10, 1891.

DEUT. xxix. 29.

*“The secret things belong unto the Lord our God. But the things that are Revealed belong unto us, and to our children, that we may do all the words of this Law”—and St. Matthew xviii. 17—
“Tell it unto the Church.”*

I KNOW well that I shall be thought to say to-day what “the world” calls “hard things.” Let me say, then, *in limine*, that what I have in hand to-day is to do, if God permit, what I can against Rationalism. Rationalism is largely infecting the English people, within the Church and without it. It is weakening the hold of the Bible on the heart and mind. I know nothing so unhappy, because so fatal to true religion. It is the intrusion of the reasoning power of the finite into the mystery of the infinite. Shall the thing formed say, in his discontent and presumption, to Him that formed it, Why hast Thou made me thus? Nay but, O man, who art thou that replies against God? (Rom. ix. 20.) But my quarrel is not with the Rationalist. The “hard things” of the world’s judgment are not for him. My quarrel is with Rationalism. I have sought all my life to have no quarrel with men, however much I must needs quarrel with their teaching. Many of the Rationalists carry about with them special attractions; but it is not a question of special attractions of men. It is a question of The Truth of The Word of God, as delivered to the World by the undivided Church guided into all Truth by The Spirit. The “hard things” of the world’s language are the Truth of Holy Scripture by the voice of the Church. If I believe them with all my heart, mind,

and strength, I may not shrink from saying this. Let us take note here in what places Holy Scripture may be said more particularly to define and characterise Rationalism. To this end we have to compare carefully the places following in the Old and the New Scripture :—Genesis iii. 1—8 ; Exodus ii. 2—8 ; Deut. vi. 16 ; Numbers xx. 13 ; Psalm xcv. 8—11 ; St. Luke iv. 9—13 ; 1 St. John ii. 16. If any man strive to give any other account of what Rationalism is, I have this only to say—

Malim cum his scire, quam tecum nescire.

We are told, Genesis iii. 22—24, of the guard of the Cherubim, and the flaming sword to keep the way of the Tree of Life in the garden of Eden. God vouchsafes here to tell us *why*; to give some account of a portion of His Mysteries. Let us not presume, but be humble and wait. See Job xxxiii. 13 ; Rev. xxii. 2.

I. The history of what is called, in English, “Rationalism,” is coeval and concurrent with the history of this world. Rationalism, with its subtleties, whisperings, illusions, attractions of many kinds, its ever ready gratification of pride of heart and mind—in one word, with its temptations—is, in “the last time” what it has ever been in and since the first time of the world, the most seducing and powerful enemy and destroyer of souls by temptation of the devil. Rationalism is irreconcilable with faith, its essence being doubt about the will and the power of God—aye, sometimes of belief in the being of God. If it does not issue in this, it goes far towards issuing in it. It has nothing to offer of comfort in what is here, or of hope of what shall be hereafter. It has no basis to stand upon, as against the Word of God, but conceit of itself ; of its own power and value for amending and from time to time re-editing the faith, by taking away from it part after part, element after element. Add to this conceit—what is indeed separable from it—the call to walk by sight and not by faith, and you have the summary of Rationalism. Rationalism is the Sadduceeism of Chris-

tianity. It is the waters of Marah : the bitter source and fountain of the heresy that doubts and distrusts the Word of God. The history of this world—the relations of God to man, the duty of man to God—is in Holy Scripture, in the Scripture of the Old and the New Testaments, bound together by the threefold cord of faith, hope, and charity—the threefold cord which cannot be broken. The history of this world ; created for man in innocence, in the image of God ; of the world fallen by the yielding of man, for whom the world was made, to the temptation to doubt the will of God, with the other two temptations of man, the lust of the flesh and the lust of the eyes, coming in its train, and making him ever the slave of the tempter ; the history of the world fallen in man's fall, redeemed in and by Christ ; of man, delivered unto the death of this world, redeemed from the second death unto the hope of heaven by the death of Christ on the cross ; raised again unto the life and glory and equality with the angels by the resurrection of Christ—all this is laid up in Holy Scripture, and nowhere else. Laid up in the Book of God. Man may not lay a finger upon the Book of God, except to take it all into his hands, his heart, and life. First, in its mystery, which is outside the province, outside the power, of man to do more than humbly to receive. Second, in its command and teaching of obedience and keeping of all the words of the law of God, which is man's "reasonable service."

I have said "coeval and concurrent," because though we be not told for how long our first parents abided in their innocence—and all that is told us of the presence of God with man in the Garden of Eden is contained, with the creation of woman, in the second chapter of Genesis—it is the first thing told us in the third chapter, how it came to pass that our first parents fell away from the grace of God. Man fell, and "in Adam all die." This was compassed through Rationalism, called into life and power by the temptation of the devil. It was doubt entertained and carried out into action—doubt of the will and of the

word of God. "Yea, hath God said?" The woman hearkened; her trust in and obedience to God began to shake like a leaf before the wind. She looked upon the tree; she saw that the tree was good for food, and pleasant to the eyes, and a tree to be desired to make one wise. The tempter had said, "Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil." The door was opened for doubt in God; the temptations of the lust of the flesh and the lust of the eyes came in at the fall of the tempter. "And when the woman saw that the tree was good for food, and pleasant to the eyes, *and a tree to be desired to make one wise*, she took of the fruit thereof, and did eat; and gave also to her husband with her, and he did eat. And the eyes of them both were opened, and they knew that they were naked." This was the knowledge they had attained to. Here, then, closely waiting upon the beginning of man's earliest history is Rationalism, in all its power unto the death of the soul. Our first parents reasoned about God, about His word, and their obedience to it; and they fell away, with all their children, from the grace of God. I pass by here what remains in chapter iii., all wonderful, merciful, and marvellous as it is. The mercy of God the Father, in Christ the Son, to man fallen; the curse of the tempter; the promise of redemption; the Sacrament of the Tree of Life. It is told us why it was that our first parents were driven forth of the Garden of Eden. It is told us of the mystery of the Tree of Life. It is given to us to compare carefully and humbly Genesis iii. 23-4, with the last chapter of the Revelation of St. John—the beginning of the Old Scripture with the end of the New; and to lay it up in our hearts and minds, waiting upon God. The Rationalist laughs at all this. He says, "I cannot understand it." Surely he cannot. "I am ready," he adds complacently, "to go along with it so far as my reasoning power will allow me to go; and I do not quite see how far that might

be. Farther I cannot go." What the Rationalist does herein is that he makes himself one of the "gods" of the tempter's temptation—thinks he knows, but does not know "good and evil"—(Hebraism for all things). I repeat that Rationalism is the Sadduceeism of Christianity.

II. I pass on now from what I had to say *in limine*, upon the nature and effects of Rationalism, to the actual present position of the Church of England in respect of them. At the close of the XIXth Century of Redemption, that nature and those effects have re-presented themselves under special circumstances in the publication of the book "*Lux Mundi*," issuing from what was, but is not now, The Pusey House, Oxford, November, 1889, edited by the Principal of the house still so called but not so being. I cite from paragraphs 1-2 of Preface to first and tenth editions, the words which are the key to the main purpose of the entire volume, and to the method of carrying out that purpose. The Preface is the true interpreter of the book. Let me ask closest attention to every word cited. Par. 1.—"The writers of this volume found themselves at Oxford together between the years 1875-1885, engaged in the common work of University education; and compelled for their own sake no less than that of others, to attempt to put the Catholic Faith into its right relation to modern intellectual and moral problems." Par. 2.—"This collection of essays represents an attempt on behalf of the Christian Creed in the way of explanation. We are sure that Jesus Christ is still, and will continue to be, the Light of the world. We are sure that if men can rid themselves of prejudices and mistakes (for which, it must be said, the Church is often as responsible as they), and will look afresh at what the Christian faith really means, they will find it as adequate as ever to interpret life and knowledge in its several departments, and to impart not less intellectual than moral freedom. But we are conscious, also, that, if the true meaning of the faith is to be made sufficiently conspicuous, it needs

disencumbering, re-interpreting, explaining." Par. I.—We have here the statement of an "attempt" on the part of twelve priests of the Church of England to exercise, "for their own sake, no less than that of others," *the power of "Putting the Catholic Faith into its right relation to modern intellectual and moral problems."* The hypothesis upon which the attempt proceeds is that modern intellectual and moral problems require now, and will of necessity and continually require in the nature of the thing, from time to time, unto the end, revisions of the faith, and present and future readjustments of it to them. What is meant here by "intellectual freedom" we are not told. If it means the freedom of judging of the Divine authority of portions of Holy Scripture—which appears to be the meaning—then this is naked Rationalism. We know what the moral freedom of the Christian is. It is the living under and obeying by the Spirit "the perfect law of liberty." But this great gift of God has nothing in common with the "intellectual freedom" which constitutes itself a judge of the Revelation of God in "Holy Scripture," in order to decide, at the bidding of the literary critic of the time, whether this or that portion of it be Holy Scripture or not; and may not be coupled with "moral freedom." The concluding sentence of Par. II., p. vii., "But," down to "explaining," fills up the demand of "Lux Mundi." *In order to making "the true meaning of the faith sufficiently conspicuous"*—what these two last words may mean I do not know—but I think they mean a great deal which is not explained—the faith needs "*disencumbering*" of something, of what again we are not told, "*re-interpreting,*" "*explaining.*" The Church, then, has been in the dark some 1,900 years in respect of what "The Faith" is. What is the meaning of the words? What is the true nature and the measure of the faith which receives the Faith? The "attempt" of "Lux Mundi" is to enlighten the Church, taken from a position of "quasi and self-assumed authority." It does this by calling in the forces of Rationalism. I have said from

the first that the whole gist and all the cause of deepest distress in and by "Lux Mundi" is in the first page of the preface as it stands in the first and the tenth editions. It is certainly a curious position at the close of Cent. XIX., that the attempt of Churchmen should be not to "*hear* the Church^a," but to *teach* the Church new and strange things by way of relieving a distressed, that is a doubting, faith. To teach that a man may believe less, may take away from his belief, in order to believe in what is left under this process. Upon the above, let me say what, in its sum, I have said privately and publicly many times since the first publication of the book—that they are words of the Rationalist, inventing a faith, to be "disencumbered," "re-interpreted," "explained" some 1900 years after Christ, as set forth in the book "Lux Mundi." And that, of themselves, they carry with them the complete justification of all that has been, as yet, said or done against the book. The book has since passed through many editions, and, some attempts at explanation by its editor notwithstanding, remains in all its substance the same book.

III. It has, unhappily, become my duty in my place in this Cathedral church to resume the charge of Rationalism, and of the agency employed to carry out the purposes of the Rationalist. That agency is the negation of the Divine authority of portions of Holy Scripture as not being genuine and authentic in the judgment of the literary critic of the new criticism of the present and all future time; thereby laying the foundation in the Church of England, at the close of the XIXth Century of redemption, for the perpetual re-editing of faith in Holy Scripture to the end of time, by the hands of the literary critic. It is this negation, issued from what was The Pusey House, 1889, that I am principally concerned with in this sermon. All such negation, on whatever ground advanced, is a tree of Rationalistic growth, bearing deadly fruit throughout

^a Note that, out of the 11 verses of Psalm xcvi., the Psalm selected to be read every day of Morning Prayer, the warning against Rationalism occupies the four last verses.

all time for all sorts and conditions of men. Since the publication of the book, the Principal of the House has been appointed to, and has served in, the office of Bampton lecturer. This is enough to show what the position Rationalistic is in its extent and power. On the other hand, it has to be stated that the negation above specified has no warrant, but the reverse, from the great name and authority of Edward Bouverie Pusey ; nor, again, from those of his nearest and dearest friend and coadjutor of late years, Henry Parry Liddon.

But, it is said there is large counter criticism as against the "new criticism," dealing with portions of the Old Scriptures as a thing to be brought to the bar of man's reasoning power, and waiting, not only in and for this generation, but in and for every succeeding generation, for the decision of the literary critic whether each one of those portions be of Divine authority or not. Now criticism may be a very useful thing when applied to men's books, but it can never be useful or lawful when applied to the Book of God for the purpose of settling aye or no whether this or that part of it is of God, or is not of God ; that is, is part of the Bible, or not part of it, by man's authority, and may be dealt with accordingly as each man pleases. Any such rule is shut out *vi termini*. The rule in such case has been decided for all men once for all by the Spirit guiding the undivided Church into all truth ; the Church Catholic, for all time, in respect of which are the books that make up Holy Scripture—that is the Books of the Old and the New Testament ; and therein receiving the name of "The Canonical Books," and we know what it is, the warning it would be well for us to carry about with us always, what it is to resist the Spirit. Criticism of interpretation of language is one thing. It has to be most carefully and reverently done. But I say it is one thing. Criticism of Divine authority, *i.e.*, whether the part criticised be, under any manner of interpretation, of Divine authority or not, is another thing. It may

not be done reverently, because it may not be done at all. The Bible has been delivered to the Church to keep and deliver what it has received to each people in their own language. It has been delivered to no people, to no man, to cavil and dispute about, whether this or that part of it be a part of the Word of God, or not. The pride of reason calls out, and will continue to call out, against this to the end of time; but this is, and will only be, to manifest before God and man what a foolish, illogical, unreasonable, and self-condemnatory thing reason is when becoming unreason; by asking to know what it cannot know, leaving its own province, it ventures itself into the province of God, to settle anew in its own finite way, for its own little life, what the Infinite has in His inscrutable wisdom settled from the beginning. Man ever craving to know—oh!—how much that he can never know here, but putting on patience and comfort of the Holy Word of God, waits upon God to tell him when and how God sees fit. Receiving trials of his reasoning power as mercies to bring him to be humble, not as grounds for being rebellious in the wisdom of his own heart (Job xxxvii. 24), he goes on his way comforted; rejoicing in deep thankfulness for the good that is in him for Christ's sake by the Spirit. On the other hand, there are words of awful warning in Holy Scripture of what shall come in "the last time," that of the last dispensation, that dispensation under which we and those who come after us live and shall live unto the end. Above all, doth not our Blessed Lord warn us—"When the Son of Man cometh, shall He find faith upon the earth?" And has there ever been a time with us here in England when there has been a louder call upon the Church people of England to cry with Moses as he stood at the gate of the camp, "Who is on the Lord's side?" (Exod. xxxii. 26.)

IV. I have used the word "resume," because it was my duty to ascertain first what I might be able to do in this unhappy matter in my place in Convocation of Canterbury. I began to move in Convocation, that is, to "Tell

it to the Church," after statements public and private, and correspondence private and public, Session May 6, 1890. Synods, or Convocations in England, of the two Provinces of Canterbury and York, each within its own province, or conjointly, in a national synod, are the only place, or places, from which issues the living voice of the Church in the province, or the corporative voice of the Church of England in both provinces conjointly. The final issue of my move in synod, Session Feb. 3-4, 1891, with my summary of it and preface to my speech republished by request, is given above^b. I state here the charges laid in my gravamen (or complaint), laid before both Houses of the Synod of Province of Canterbury.

1. That in the book "*Lux Mundi*," our blessed Lord's positive teaching in respect of the Old Testament Scriptures is limited to those instances in which our Blessed Lord has Himself prefaced, or accompanied His "teaching," by His own affirmation of its "positive" character.
2. That, in every other instance, the book assumes it to be the right, power, and proper function of the literary critic of this, and every successive, generation to discern, in the above-named respect, between the "positive" and "non-positive" character of our Blessed Lord's "teaching."
3. That such limitation and assumption (*a*) cannot be reconciled with the Holy Gospel, (*b*) that they tend to "beguile" and "corrupt" men's minds from the simplicity that is in Christ, (*c*) that they are irreverent towards Him, perfect God and perfect man, (*d*) that they are contrary to the authority of the Church, as declared by the sixth Article of Religion, (*e*) that they are contrary to the Book of Common Prayer and Administration of the Sacraments.

I failed in obtaining committee to inquire into and report upon the charges laid by me with proofs of them tendered. I have then said already all that it was necessary for me to say up to this time. I resume the contention now in another form.

^b See in the present Volume, pp. 142—168.

V. It is plain from facts, from letters, books, reports of facts and prospects "educational" (so called), general tone of public papers, conversational language, things done, and things left undone, that the English mind is all at sea in the matter of Rationalism *v.* Religion. This has lately appeared in force, as it always has done in the history of the Church, in the forms of the "inventions" of learned men. It has always been the special and commanding temptation of the learned man to be led by Rationalism *v.* Religion^c. It is rapidly, in our time from ever-growing means of intercourse and communication of "thought" by word, and writing, and printing, infecting the millions. Now, of all cruel things that a man can do to those he influences in any way, the most cruel, because the most deadly, now and ever, is to guide—I should say, seduce—him into Rationalism *v.* Religion. He takes away from his victim—calling him his dear friend—all his comfort, all his hope; and gives him nothing in their room except the self-confidence of the creature of threescore years and ten—a confidence belonging to this world only.

There is a kindred distress suggested here by the temper of the times. If I were here enumerating in the order of their grounds for fear the causes of distress and unhappy prospect arising out of, and inseparably connected with, the book "*Lux Mundi*," and with the special adjuncts of its conception and publication, I should put in the first place not the book itself, but the carelessness, indifference, apathy with which it has been so largely received by English Churchmen, lay and clerical. With the last of these two the blame chiefly rests. It is true that it is only "the natural man" who rejoices in it, as he does in everything which is for the supremacy of the Reasoning Power and against the Faith. But it is very largely the spiritual man, also, who, though not rejoicing in it at all

^c Next in order of time to Socinus, Hobbes and Herbert were the leaders of modern European heresy. It is a heavy debt for England to add to at the close of Cent. XIX.

is, very curiously, little disturbed by it, and all that it indicates and presages. There is much increased care amongst us about details of the house of Church life, there is something very like indifference about the safety of the house itself. It is not "I don't care"—it is "I don't see what I can do;" and, certainly if the Church, speaking by its Synod, says, "I don't see what I can do," it is only what is to be looked for that individual Church-people should say the same thing. But, then, I ask, what shall surely come out of this? Is this what our Blessed Lord has told us to look for, when He said, "Tell it unto the Church?" Is it not rather a sign of an evil time coming fast upon us, when the cry will be indeed the cry of Moses, "Who is on the Lord's side?" I have taken part publicly for the last fifty years in many matters of grievous trouble and distress to the Church of England. I have never been concerned with any matter of so great trouble and distress as that now raised by the book "*Lux Mundi*," and its reception in England. "*Lux Mundi*" has laid its hand upon, would remove, if it has its way, the Church built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the Head Corner Stone, and would put into its place the Church of the Rationalist; that is to say, no Church at all, but a collection of unbeliefs in Holy Scripture accepted by the reasoning power of the individual man, learned and unlearned, and issuing in this general affirmation, as sufficient proof that Holy Scripture is not what the Church Catholic has declared it to be. The present object proposed being, as stated in the preface, the relief of the writers of the book themselves, and others, from a distressed, *i.e.*, a doubting, faith by the remedy of surrendering portions of Holy Scripture, as being proved by man's reason, to be not of Divine authority, because found to be, by the "New Criticism," not genuine or not authentic, or both. This in the hope of persuading the "distressed faith" to believe in what remains to the end of time of the Book of God under the new method of handling it by man.

The principle, then, of the book being Rationalism, the method of advocating the principle is the judging of Holy Scripture in respect of the primary question in the matter—*i.e.*, Is this portion of it Holy Scripture, or is it not Holy Scripture?—and seeking to find, in the reply to this question what is in truth, another Bible—the Bible of the New Criticism. The Bible is the foundation of The Faith. If this perpetual uncertainty, added to year by year by the discoveries of learned men in respect of what is meant by “The Bible,” is to be the rule of The Faith, what shall become of The Faith? Are not our Lord’s words the answer—“When Christ cometh, shall He find faith upon the earth?” The Gospel authority of our Blessed Lord being not reconcilable with this manner of handling the Old Scriptures, the mystery of Christ in His Divine and Human Nature is freely handled, and conclusions based thereupon that in His human nature, He was ignorant of historical fact, in common with the men of His time. It is terrible to have to write and speak and repeat such things; but they are before our eyes, and wringing our hearts. There is also one thing more, of all the most grievous—that Christ, knowing that there were things in the old Scripture of the character of myth, used them in citation and reference as things of fact.

It has also been attempted to supply a test of the character of the references and citations to and from the Old Scriptures by our Blessed Lord—the test that He is teaching positively only when He affirms expressly that He is so teaching. Now, there is no such instance in the Gospels. The issue, then, of this contrivance of the defence of “Lux Mundi” is that, in the 627 places of such reference and citation^d, our Blessed Lord is open to be judged upon every one of them by the Literary Critic, and the judgment to be registered for or against Him.

I turn away in weariness and pain from these things,

^d See above, pp. 156—161.

marvelling at the copious currency into which they have passed—marvelling at the source which looks like the beginning of not only a great river, but a devastating flood. I turn away to the Bible itself. What hath the Bible done to and for man? What hath the Almighty God done, promised, and pledged Himself in Christ to do for all men by the Eternal Spirit, to have return like this made unto Him by the crying aloud for a new faith 1,900 years after Christ—by using the light words of man's vanity (that is, both his pride and his emptiness) against the one Record of His holy Will, His mercies, warnings, promises to man, fallen, redeemed, elect, saved. I turn to the Word of God, Holy Scripture, The Bible, The Book, The Book of God. The one Record of the relations of God to man, and therein of man to God. The one Witness unto life or unto death of every man born into the world in body and soul. The Bible, as by gift of the Eternal Spirit, promised and pledged by our Lord and Saviour Jesus Christ, guiding the undivided Church, the Church Catholic, into all truth. The Bible, the Book for all men, put into the hands of all men—with the Creeds and the Sacraments and the Orders of the Ministry of the Church—put into the hands of all men by the Church, wheresoever the Church can come. If Holy Scripture be dealt with not as it has been given, but according to the "inventions" of men, Holy Scripture is, as ever, by its own nature, its own critic—its own defender, maintainer, advocate. If it be called in question by the wisdom of man, which is foolishness with God, it re-states itself. This is its criticism, its maintenance, its defence, its advocacy. Holy Scripture does not argue against the criticism of man. It re-states itself. Holy Scripture as set forth for the Church of England in her Sixth Article of Religion some 320 years ago.

We have, in the first of my two texts (Deut. xxix. 29), two things which are stamped upon every page of Holy Writ. 1. The Mystery of God and His works, stamped in the first three words of the first Book of Moses, "In the

beginning." In the same first words of St. John's Gospel ; in the 5th verse of his Gospel, chapter xvii. In the closing words of his Revelation. Mystery unapproachable and unsearchable ; that which *cannot* be approached by man's reason, and which *may not* be searched into by it.

2. The duty of obedience of man to God as enjoined and required by every Word of His Law. When God has abrogated any portion of His Law, He has abrogated it Himself. Where He has not, it is not for man to touch it or to "invent" anything in its room. This is the twofold character of Holy Writ, written upon every page of Holy Writ. The Mystery is Eternal. It may be—we do not know—Everlasting, when this world and all that has been or is in it is gone. The obedience remains for Heaven as it had remained for Earth ; the thankful acceptance of it, the living in and by it of all sorts and conditions of men, high and low, rich and poor, one with another, learned and unlearned, all alike—with this difference only, that to him to whom much has been given, of him will much be required—issue in the newness of life, which the Mercy of God has made possible to man by His grace restored to man by the Sacrifice of The Cross. In the eating of the Tree of Life, in the Eternal and Everlasting Garden of God.—Rev. c. xxii. Of these two characters then of Holy Writ, compound and yet in their nature distinct, the character of the Mystery holds the first and the all commanding place. It is the source out of which the requirement of obedience flows—the requirement of the "reasonable" service of man. Together they are the account of all Holy Writ. The reasoning power is, as an instrument, the chief gift of God to man, because it enables man to receive Holy Scripture. To receive, apprehend so far as it is the Will of God, and to obey the law of Holy Scripture. The chief gift of God has, like all His other gifts, its own special trial. That trial is whether it will receive Holy Scripture in repentance, in thankfulness, in love, in simplicity of faith, for the purposes for which it has been given, or whether it will receive it to doubt and question it

in the "pride of life." In unreason asking to know what it cannot know, in the presumptuous sin, the tempting God—the sin by which the world fell. The last of the three temptations of Christ, the "Tempting God."

'Tempt not the Lord thy God, He said, and stood :
Then Satan, smitten with amazement, fell.'

Paradise Regained.

It is, then, in the right consideration of the compound character of Holy Scripture, distinct and compound, primary and subordinate, unapproachable and unsearchable by the reasoning power, and yet appealing to all that is in it humble before God—absolute in requiring acceptance and obedience, merciful in delivering the way wherein justice and mercy meet, but disclosing no part of the mystery of the way, this being a thing not of earth but of heaven—all this, yea, and much more than this, delivering the mystery of the Eternity of Father, Son, and Holy Ghost, without unfolding one ray of the mystery of the Godhead, but ever inviting by all grace the exercise of reason within its own province unto life eternal, that we find the province of man created. It is in these characters of the revelation of God that is given unto man the key to the connection between the character and the dependence of the character of obedience upon the character of mystery, and therein to all true reverence towards all Holy Scripture as given of God for man's use in obeying, not for his criticism upon any portion of it, *i.e.*, whether it be a portion of Holy Scripture or not; nor, again, whether any character of drama or myth, much less of uncertain knowledge, in Christ Himself, can be assigned to it. Where is there one word in Holy Scripture giving this licence to the reasoning power? There are many words denying it and foreboding doom upon such its exercise. The reason of man when venturing beyond the bounds of its own province, in the pride of possession over all other things created, lands itself in the darkness which can be felt. It were better not to have had Reason at all than to have it upon the terms of Rationalism.

Alas for the Pusey House ; alas for Oxford, with its watchword of old time, "*Dominus Illuminatio Mea*," torn, blotted, defaced.

To what then do the reasonings—I should say "assumptions:" for reasonings there neither are, nor can be, in this matter—to what do the assumptions come? They come to this.

That, on the one hand, He "By Whom all things were made"—Who came from the Glory which He had with The Father before the World was—Who made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men ; and, being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the Cross. He of Whom it is said by Himself in one place in the Gospel, in the unfathomable Mystery of His Incarnation, that He did not know—that He is to be placed, in respect of knowledge of His Own Scriptures, on the same basis as any other man of His time upon earth ; and that therefore it follows, according to what man calls his reason, that His testimony to the Old Scriptures so continually given in the Gospels is within man's province to dispute.

The demand herein made for himself by the creature of threescore years and ten, if it were not so dangerous to souls, would only be eminently ridiculous.

On the other hand, in whom is it that men are invited to place the confidence due to unlimited knowledge, which is denied to the limited knowledge of Christ the Redeemer and the Saviour?

It is the Literary Critic—the fallen creature whom He, "perfect God and perfect Man," came to save—the Literary Critic of all successive generations to the end of time—the Literary Critic, the man of man's books and stones and manuscripts, and "many inventions." Do we want an example of "the wisdom of the world," which is "foolishness with God?" Here it is in the garb of our poor humanity—Man dies in the pride of thought that he has "limited" Christ ; he rises again only by and for the sake and by the power of the "limited" Christ.

The man who shrinks from so much as the shadow of Rationalism lying across his path to the strait gate by the narrow way—crying aloud, ‘ Lord, I believe, help thou mine unbelief ’—the man who prays with the Church of England—“ Blessed Lord, who hast caused all Holy Scriptures to be written for our learning ; grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of Thy Holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ ”—this is the man of humble, childlike faith. There are many such among the few who are learned—there are thousands and ten thousands among the millions. Learning is not needed to make a man faithful to Christ. When God sees fit He gives it to be used to His glory. If a man wants learning not given him in the Providence of God, he is turning his want into a snare, and falls a prey to those who live upon the pride of their reason. The Englishman has his Bible and his Book of Common Prayer and Administration of the Sacraments in his hands ; he has his Church and his Priest. He has his Bible stamped and sealed with two characters distinct and yet combined for man’s humblest and thankfulest use in the mercy of God. The character of the Mystery of God is delivered to man, not to his reason, which cannot touch it, but to his faith. The character of the call and the command to obey and keep the commandment of God in all holy fear. There is no word in the Bible about bringing the Bible to trial before the Court of Man’s Reasoning Power in order to arrive now, some 1,900 years after Christ, at “ what faith in Christ means.” All the obedience of faith flows out of the Mystery of God, as being the pure river of the water of life proceeding out of the throne of God and of the Lamb. May God, in His Mercy, give us grace in this dangerous time to lay these things unto our hearts and minds, that we be not deceived, and, being deceived unto the end, fail of our hope in Christ.

SERMON II.

Preached in Wells Cathedral, Sunday, Aug. 9, 1891.

DEUT. xxix. 29.

“The secret things belong unto the Lord our God ; but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law”—and Isaiah xliii. 10—12, xliv. 8—“Ye are My witnesses, saith the Lord.”

WHEN I was last here in my place in this Cathedral Church, I endeavoured to contribute something towards the answer of Religion to the Rationalism of the book “Lux Mundi.” I say “to contribute something,” because I have little of my own to contribute but what is in very many hands to bring wherever there is the love of resting in a simple and implicit acceptance of every portion of the Canonical Scriptures of the Old and the New Testaments as having the authority of the Divine Giver, and as, more particularly in respect of the Old Scriptures, stamped and sealed for His own in the Eternal knowledge of Jesus Christ before His dying upon the Cross, and after He rose again from the dead ; given to ourselves and to our children to keep in all their integrity, as received by the Church of England by inheritance from the undivided Church guided into all truth by the Spirit ; but portions of them called in question, if not formally disallowed to be of Divine Authority, and even of historical character, by the inventors and disciples of “The New Criticism.” This fact of the present position has laid the foundation of an organised and perpetually accruing inquiry, upon grounds of Science, Philosophy, Criticism upon discoveries, unearthing of stones and deciphering of manuscripts, into the claim of “Holy Scripture” to be received from the first verse of Genesis to the

last verse of Revelation as the Book of God. On the one side is Revelation, on the other is Rationalism. There is no middle term by which the two terms can be brought into one. Reason can in its highest exercise demonstrate this. It has nothing to do but to accept it, if it would that Revelation should do its proper work.

May we have grace to bear in mind always that if the Bible, or any portion of it, is to be discarded at the bidding of what is called the Reasoning Power, but is the unreasoning power—that is to say, what is commonly termed “Rationalism”—man has nothing wherewith to replace the Bible, save only the new Bible of “The New Criticism :” and that, by picking and choosing from generation to generation till the end of time, upon the ever accumulating conclusions of the so-called Reasoning Power, what portions of the Word of God are to be received as of Divine authority, and what are not to be so received, we shall have done what we could to destroy the value of the one Historical Record of the relation of God to man, and of man to God.

Again, that the Bible is one whole ; the Old and the New Testaments making together the Book of God throughout its entire structure ; committed in the order of His Providence under His Inspiration to man to write. To detract in any manner or degree from the Divine Authority of any portion of it upon the conclusions, or rather the assumptions of human Reason—for there is no such thing as conclusions against God—is to sin against God. It is to set up the creature against the Creator.

There is another vital error interwoven throughout with the teaching of “Lux Mundi.” It is this—that it is the office of the Christian teacher to make belief in The Bible as placed in our hands an easy belief. Now there is no warrant for this anywhere in the Bible. The reverse is the fact of the case. We are all in this our little life like the man who cried, “Lord, I believe, help Thou mine unbelief.” However filled with peace here and joy hereafter, true belief is a hard thing to come by. It has to

fight day by day by Grace sought and given against the powers of evil and a self-pleased and self-pleasing nature. The Love of God for man does not exclude suffering, it insists upon it. It lays the foundation in the suffering of the Eternal Son. It instances it in St. Paul, "I will show him how many things he must suffer for My Name's sake." The suffering may be from without, if God so wills. There is always the suffering from within, through which, by grace, we "cease from sin." It is by so suffering, in the never-ending process of overcoming, by grace restored to us in Christ, the natural man; the lusts that are in us, the lust of the flesh, the lust of the eyes, and the pride of life; the last of the three temptations, that which waits on man's distinguishing gift, his reasoning power; the temptation by which, it can never be too often repeated, man fell away from the grace of God, lost the innocence and image of God, in which he had been created, and sin and death came into the world; it is by this overcoming in Christ that we win Heaven, as Christ in the unfathomable Mystery of His Incarnation, His suffering and His Victory on the Cross won Heaven for us. Where does Christ so manifest His Eternal Godhead, the eternal knowledge of His Godhead in the sight and the hearing of man, as when speaking in the last words of His Agony He said, "It is finished," and He bowed His Head and gave up the Ghost? It is one of the "many inventions" of man, usurping the place of the Mysteries of God, to make wide "the strait gate," to make broad "the narrow way."

And it has become a question, alas! a primary question, for every one of us, high and low, rich and poor, one with another, what that is which each one of us in a world of sin, of sins hardly to be named—of brief life here—of sorrows, pains, diseases, death, has to hope and trust in for himself, herself, his, hers—I say it has become a common question amongst us, whether this is to be the guiding of man's Reasoning Power based upon man's "discoveries" from time to time unto the end of time, or the Revelation

of God, as given to each one of us once for all in The Bible and nowhere else.

In the Bible, that is in the "Holy Scripture" of the Old and the New Testaments, joined together by the hand of God, the Giver of both, by a chain that cannot be broken. Take away one link of the chain and put something of your own or any other man's making in its place, and you turn to yourself, or to other men, one or more, to save you, and not to CHRIST, bidding us all, as He bade the Jews, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me."

In these our days of "thought," claiming to be unlimited and uncontrolled even by the Law of God, we are once more invited not as before, here and there partially, and from quarters where we might not be surprised to find it, but generally, powerfully from a quarter least to be expected to bear any fruit of the kind, to take up the Bible and deal with it as with a man's book; the Book of the Infinite, as the reasonable subject-matter of the finite reason of ourselves and our fellow-men. The Bible, The Book of God, written by His Bidding, inspired by His Inspiration, the Book filled with unsearchable Mysteries, Revealed only so far as the Eternal Wisdom that Reveals sees fit, and suitable to the understanding of His finite creature; telling him all such things as it has pleased God to tell him, all such things as are required and good and sufficient for his Redemption and Salvation; no more and no less.

The Englishman of our time, in XIXth Century of Redemption; in what St. John calls "the pride of life" is the first of temptations in order of time (see Genesis iii. 1-8), and the most powerful of the three temptations which our Blessed Lord came to "overcome," and which man is called to "overcome" in Him by the Spirit—the Englishman, in "the pride of life," that is in the pride of reasoning power, man's distinguishing gift among the creations of God—is urged to take the Bible into his hands and to say—Let us examine this book and see what it is worth—

how much we may believe of it to be of God, and how much we may understand to be of man only.

The conclusion is that the Bible cannot indeed be got rid of, but is to be manipulated, "disencumbered," "re-interpreted," "explained" afresh ; and various degrees of belief in it as being of Divine Authority, or of man's Authority only, to be assigned to this or that portion of it. It is to become one of the innumerable discoveries of man's "Art and Science" what this or that portion of The Bible is worth.

What is, as yet, the answer of the Church of England? There is no answer. There are individual Counter Criticisms, but there is no answer of the Church ; there is no living voice.

What is the manner in which the proposal has been and is being received? That manner is marked by nothing so much as by a desire to get rid of the trouble of even considering the matter, and to go our way congratulating ourselves on the rapid growth of subjects of interest and admiration, belonging to our life here, which crowd themselves day by day into the area of our little life before the grave. In respect of these there is abundance of praise and honour bestowed upon the men who are the instruments of God in giving such things to their fellow-men for the uses and comforts and enjoyment of this life, but very little of thanks of praise and blessing, thanksgiving and honour and glory to the same God who has given them to us for this life, in our way to the life which is not this life. The conflict, then, of the present day, at which many laugh ; of which many more take no notice ; others put aside as an inconvenient interference with the business of life, is another recurrence of the conflict of all time between Rationalism and Faith. I place Rationalism first, because it is the Rationalism of man that has provoked the recurrence. It has arisen now under special circumstance of distress and fear, both from the character and position of those promoting it and from the general loose

temper of the time ; lastly and most unhappily from the absence of the living Voice of the Church of England. The Diocesan Voice of our Bishop is, God be thanked, plain and clear and powerful, as also that of the Bishop of an adjoining Diocese ; but the living Voice of the Church of the Province is not heard. As one of its Priests, not now for the first time very closely concerned with conflicts of a like character, though by no means, I submit to your consideration, of one so dangerous, as that now upon us, I must endeavour to state distinctly what Rationalism is. I am citing for this purpose words not all my own, but which appear to me to be incontrovertible.

“ To Rationalise is to ask for *reasons* out of place ; to ask improperly how we are to *account* for certain things ; to be unwilling to believe them unless they can be accounted for ; referred, that is, to something else as a cause, to some existing system as harmonising with them, or taking them up into itself. Again, since, whatever is assigned as the reason for the original fact stated, admits in turn of a like question being raised about itself, unless, it be at once ascertainable by the senses, and be the subject of personal experience, Rationalism is bound to pursue onward its course of investigation on this principle, and not to stop till it can directly or ultimately refer to itself, as a witness, whatever is offered to its acceptance. Thus Rationalism is characterised by two peculiarities : its love of systematising, and its basing its system upon personal experience, on the evidence of sense.”

In both respects it stands opposed to Faith, or belief in Testimony, for which it deliberately substitutes System, or what is popularly called Reason and Sight.

To act the Rationalist, then, the mind must be more or less in an unsound or unhealthy state ; that is, must be unduly set more or less, unduly set upon “accounting for” what is offered for its acceptance. I say unduly, because it is not the duty of man, in the presence of the Revelation of God, to let Reason range over the whole of the Province of the Creation of God ; but, on the contrary, it is the

highest exercise of Reason to confine itself strictly within the limits which His Providence has assigned to it. If it be asked, how are these limits to be known to man, the answer is plain and simple. The question before me carries with it its solution, that insight into the Mysteries of God, which are in one form or another before us in every page of the Book of God, is not within the grasp of the Reasoning Power on this side of the grave. Do what I will, search as I may, I find I can come no nearer than I am to the solution of any one of the Mysteries of God ; this is what every man who tries to invent (Psalm xcix. 8, cvi. 29—39 ; Ecclesiastes vii. 29) a Providence other than that Revealed has to confess to himself. Here what we are called to is to receive, accept, obey : to know is for the hereafter. “ Now I know in part, but then shall I know even as also I am known,” are the words even of him who was “ caught up to the third heaven.”

In all this there is no word or thought against the entire freedom of exercise of Reason within its own province. Nay, it is our duty to exercise that freedom as best we may by our own power and others' help. To seek within that Province for answer to inquiry and solution of reasonable doubt, this is part of the nature that God has given us. It is only when we begin to travel out of the Province of Reason into the Province of the Mysteries of God, and set up our lawful mode and system of knowledge as the one sufficing test of the credibility of the testimony which is not only above us, but beyond our grasp—yes, beyond our touch—that we “ find ourselves in wandering mazes lost,” and if we do not in the Mercy of God in *Christ*, recover by repentance and faith our footing in the narrow way that leads to the strait gate, we lose the portion allotted, the place prepared for us within the gate : we shall have allowed ourselves to become here the prey of Rationalism. Presuming to say “ We see, our sin remaineth.”

It is to be noted that there are instances in Holy Scripture in which Rationalism is the outcome of ignorance of God, of His Power, of His Providence, *e.g.*—

When the rich Lord in Samaria said, "Behold if the Lord would make windows in heaven, might this thing be" (2 Kings vii. 2), he rationalised, as stating his disbelief in Elisha's prophecy; and so resting in his disbelief. In like manner, Naaman refusing to bathe in Jordan because he could not see why Jordan was better than the rivers of Damascus. These are instances of ignorance of God, His Power and His Providence, issuing in Rationalism. This ignorance *in us* becomes a sin. In them in one case it was punished as foretold, in the other forgiven upon change of purpose.

Turn to the Holy Gospels. The case of Nicodemus—"How can these things be?" Of the Capernaïtes—"How can this man give us His flesh to eat?" Of St. Thomas, refusing to accept the testimony of the other Apostles (St. Mark xvi. 4) because he was not there, and had not *seen* and *touched*.

What the *magnitude* of the sin is *in us* is easily gathered from our earliest record of Creation and Providence (Genesis iii. 1—7). We read there of its first suggestion, and of the fatal power of its triumph. The Tempter drew near to Eve to sow the seeds of doubt in her mind about what God had said—"Yea, hath God said?"—and he followed it up by *argument* addressed to her Reason as capable of judging and deciding between God and herself. The Tempter persuaded. Reason expelled Faith. Men fell away from the Grace of God.

In like manner, when we ask how prayer can influence the course of God's Providence, or how everlasting punishment consists with God's mercy, we rationalise.

The same temper of mind shows itself about the stopping of the sun at the bidding of Joshua. Note here that when in the day of Hezekiah a like miracle is recorded (c. xxxviii. vv. 4—8), it is expressly stated to have been the work of God Himself—"the bringing again the shadow of the degrees which is gone down in the sundial of Ahaz ten degrees backward." And, indeed, this is no more than is distinctly implied in Joshua x. 14,

by the words that "The Lord hearkened unto the voice of a man." How the manna was provided, and the like; forgetting, or, rather, putting away, what our Lord said to the Sadducees, "Ye do err, not knowing the Scriptures, nor the power of God."

In sum, then, Rationalism is a denial of God's Power—disbelief of the existence of a First Cause; in itself sufficing to account for any events, facts, particulars, however extraordinary or out of keeping, as men allow themselves to say, with a Book of God. It is, consequently, a measuring of the credibility of a record claiming to be Divine, not by the Power and other attributes of God, but by our own finite knowledge. It is the limiting of the possible by the seen and known. It is the denying the infinite range of the works and the operation of God wheresoever they are beyond the power of our Reason to apprehend them.

Hume, the English historian, openly avows the principle of Rationalism, and pursues it to its one inevitable issue. He declares it to be *unphilosophical* to suppose that the Almighty God can do anything but what we see that He does. Rationalists no doubt, in many cases, when they are not what is now called "advanced," shrink from the conclusion at which Mr. Hume's Philosophy lands itself, which is Atheism. But the premises, once admitted, land the Rationalist in that conclusion, upon his own rule of the supremacy of Reason, however he may seek to escape.

Hence it is that the thing really terrible, and forced now upon the English mind, is the temptation to, and the common tendency of, so many minds to enter upon a path of doubting and questioning, which has two issues only—one, the abuse and utter confusion of the thinking power till it *rest* in unbelief; two, the discarding of Testimony, not human only, but Divine.

In the Rationalist, then, Reason, taking, as it were, its revenge upon itself, becomes un-Reason; and "The wisdom of this world is foolishness with God."

What, I repeat, on the other hand, is the truth and highest exercise of Reason? It is the teaching every man that, in the presence of God and His Mysteries, there is one lesson—one lesson only—for him to hear, and that is—to bow his head to hear, his mind, heart, and hand to obey; to be thankful for being able to know now in part; to hope, with the hope that maketh not ashamed, to know hereafter ever as he is known.

We are forced upon these considerations by the facts of our own life and experience. It is a warning from God to us that we give not up ourselves to the power of “the pride of life,” I say that it is a warning to us that we find ourselves, suddenly, and contrary to all reasonable expectation, so little troubled or even disturbed by the active presence amongst us of the seductive power of the Rationalistic agency. Poison is being mixed with our daily bread, and we flatter ourselves that it is no poison to us. By the fact of this self-confidence we are robbing ourselves of our one security, and we say to those among whom we live that there is no cause for fear; that there is no special call upon us to sound more deeply the depths of our conscience; to examine and search out ourselves more carefully than we have done in respect of our own faithful and implicit acceptance of all “Holy Scripture;” of the only record in our hands, placed there by the Providence of God, making known to man—through men’s hands, but by Inspiration of God—all that is known as certainly true of The Creator and His Created, of Life and Innocence, of Sin and Death, of Redemption and Hope of Heaven, of Grace given that, for the sake of Him Who died and rose again for us to assure us of the life that knows no death, and to guide us by the Spirit along the narrow way to the strait gate—we shall come to Heaven.

I have dealt as I could with the Preface to all editions of “*Lux Mundi*.” That Preface contains the germ of Essay VIII.; the Essay of the Editor, and of that which is

stated by him to have the general concurrence of the other contributors to the book. It can only be briefly that I touch here upon Essay VIII. But some chief points I may not omit to refer to.

The contention against "Lux Mundi" being a contention (1) for the Divine Authority of all Holy Scripture, (2) for the perfect knowledge of our Lord and Saviour Jesus Christ, inherent in His Godhead; "Lux Mundi" denies both. I am unable to find room for the denial wherein a man holding the Catholic Faith can place his foot. It follows by necessary consequence that I affirm of "Lux Mundi"—that it teaches what is formally and primarily contrary to the Doctrine of the Church of England.

This was the conclusion to which I came upon my first reading of the Preface to all the Editions, and of the Essay of the Editor, No. VIII. It was as plain to me then as it has continued to be ever since after repeated recurrence both to Preface and to Essay, and to explanations of them offered.

In his Essay the Editor appears to be so enamoured of the rights of Reason, as to make all Religion to originate in, and depend upon, its exercise; and to define the nature of that exercise in every case without stopping to consider that, supposing for a moment his system to be in itself right (we will allow to be possible for argument's sake), it is wholly of impossible application. I am referring to pp. 337-8, and cite words from them.

"In order to have grounds for believing the facts (the facts of the New Testament Record), in order to be susceptible of their evidence, we require an antecedent state of conception and expectation. A whole set of pre-suppositions about God, about the slavery of sin, about the reasonableness of Redemption must be present with us. So only can the facts presented to us in the Gospel come to us as credible things, or as parts of an intelligible universe, correlated elements in a rational whole."

The Editor, in addition to this dogmatic announcement

of what is universally required by way of preparation for belief in the Gospel Record, puts out of mind—out of sight—that what he is here claiming for Reason is exactly what the mind of man, when first, and ever since, exposed to the temptation to doubt God—that is, before and after the Fall—has been primarily tempted to claim for himself against God. Further still, that the Fall itself is identified for all time with the undue exercise of Reason, and the awful punishment of it inflicted upon the world for all its time.

But no consideration of this kind appears, in his own case, to interfere with the working of his theory that in every case what everyone has first to decide, after deepest inquiry, is what that is which faith has to accept ; and that then, but not till then, the man is in the position to cry, “ Lord, I believe.”

Upon this the question arises, that, supposing for a moment such a path to belief to be possible for the “ highly educated ” man of full age, what is to become of himself meantime, and of all children and young people? They must wait among all sorts and conditions of men till they can satisfy all the antecedent conditions of reason before they can say, “ Lord, I believe.” Whether then they are to append “ Help Thou mine Unbelief ” does not appear.

If it be answered that the preliminary supposition refers not to individual souls but to the Church (though it is not so said in the passage cited), then it is not Reason, but parental and school care and teaching, home and other example and persuasion, much more moral than intellectual, which makes the facts of the Gospel credible to us in our early life. It is with the heart that we believe unto righteousness. Either way the passage in the Essay very curiously is an answer to itself ; and the charge against it remains where it was, and where Holy Scripture places it in its instruction to Parents about the training of their children. The Charge, I say, remains against the surrender of faith to the Critical power of the Philosopher,

the Scientist, the Literary Critic for every successive generation down to the end of time.

For sacred history, Essay VIII. limits this to "from Abraham downwards" (three times repeated, pp. 351-2). Large distinctions are drawn by the Editor between Books of the Bible, and separate characters assigned to them; this is done again assumptively and dogmatically, but upon no authority. It would be hard to find a reason for this except that of comparative depreciation before man's reason of the Divine Authority of portions of the Holy Scriptures; and the call upon Reason to pass its own judgment in the matter, *e.g.*—The Song of Solomon is of the nature of a drama, its authorship *settled* to be not of Solomon. The Book of Job merely dramatic. The authorship of Deuteronomy and of Ecclesiastes more than questioned. For Jonah, Daniel, "Criticism asks us to *go farther*," and regard them as "dramatic compositions, worked up on a basis of history." "It is maintained, then," says the Editor, "that the Church leaves open to literary Criticism the question whether several of the writings of the Old Testament are, or are not, dramatic," pp. 351-2. Again, p. 357, "Are not its earlier narratives, those of Jewish history before the call of Abraham, of the nature of myth, in which we cannot distinguish the historical germ, though we do not at all deny that it exists?" Why not say at once of the nature of Fable?—"Mythic," *i.e.*, Fabulous. Note that all this about "myth" and "drama" is spoken of Creation, the Fall, the promise of Redemption, the casting out of Paradise, the Sacramental character of the Tree of Life, Enoch, Noah, the Flood. What the "*profound air of historical truthfulness*" may be which pervades, *in contradistinction*, the Old Testament record "from Abraham downwards" is left in the assumption so common in the Editor's writing. But the words carry with them a deep and terrible significance.

I submit here that readers of "Lux Mundi," labouring to grasp its meanings, ought to have been told what is the precise nature of "the historical germ"—a term introduced

here, in the greatest of all cases, as one which it is assumed everybody understands, and which, whatever it may comprise, is relied upon by the Editor to establish a distinction between the first eleven chapters of Genesis, and the remainder of the Book. Whatever then this precise nature may be explained to be, it is employed for the construction of a theory destructive of the unity of Genesis, with little reverence towards God, the Author and Giver of all Holy Scripture. The profound air of "historical truthfulness" attaching to the Book "from Abraham downwards" is contrasted with "the doubtful air of historical truthfulness" *implied* in the Editor's words, "In particular, are not its earlier narratives (*i.e.*, the narratives of Holy Scripture) before the call of Abraham, of the nature of myth, in which we cannot distinguish the historical germ, though we do not at all deny that it exists." The entire passage, coupled with the myth and drama interlude, is full of deepest distress throughout, and of much disturbing and shaking the faith of men in the Divine Authority of the Basis of all Holy Scripture.

Again, for Inspiration.

For Inspiration—we read, p. 355 (*b*)—"we find all sorts of literature in the Inspired Volume." It is not said how this has become the knowledge of the Editor who dogmatically pronounces it. There is no trace of it in the Bible. The Bible presents its several Books to us as the Church has been "guided" of the Spirit to present them. Some for "establishment of Doctrine," others for "example of life and instruction of manners;" all alike as coming from God, written by man moved by the Spirit. This is told us distinctly in the words of St. Paul, from whom it clearly appears to be derived. "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by Inspiration of God, and is profitable for doctrine, for

reproof, for correction, for instruction in righteousness ; that the man of God may be perfect (or, 'perfected'), thoroughly furnished unto all good works" (2 Timothy iii. 14-17).

The New Criticism calls the Bible "a literature;" no doubt if "literature" means a "book" the Bible is a literature. But it has its *differentia* from all other literatures in being The One Book of God, containing by Revelation all that man can ever know on this side the grave of His relations to man, and of man's relations to Him. This seems to have escaped the logic of "Lux Mundi."

The Editor, p. 349, 11, 8, 9, 10, gives us his rendering of the Greek as we have it in our Greek Testament. It is impossible to reconcile that rendering with the Greek as it stands. As rendered by the Editor, it amounts only to this—every Scripture, if from God, is profitable, &c., &c. This may answer the Editor's purpose, but it is a tautology only ; and, I cannot hesitate to say it, reads very like "the presumptuous sin."

If I add here that I recommend any one who has any doubts about the Inspiration of all Holy Scripture to read the Editor's argument, pp. 337-361, it is only because I believe that it will be of great service to him to see of what character that argument is. It will be found throughout to be of the assumptive and yet dogmatic character ; also of that of leaving the mind in confusion about its issue, coupled with much fear of what that issue may probably be.

Included in the above pages is the Editor's argument against the perfect—what may truly be called "the eternal—knowledge of our Lord Jesus Christ, the Son of God, God and Man—Perfect God and Perfect Man." It is like his other reasoning, assumptive and dogmatic. On the other hand, it comes very close to a denial of the Incarnation. Bear with me, dear people in Christ, when I say that it has long appeared to me that there is a large and increasing amount of the Socinian Element amongst

us here in England. Certain it is that the denial of the perfect knowledge of our Lord when upon Earth is employed by the book "Lux Mundi" in order to the disparagement of His testimony to all the Old Scriptures, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me." "The Scriptures." Here is no exception, no distinction, no comparison of one Scripture with another. It is the Book of God throughout—not the book which man doubts about, as if he had nothing better to do with his little life than to be Criticising always, and then to die.

It is not possible to omit here reference to certain language in "Lux Mundi," applied to the Eternal and Infinite God.

"The abyss of Divine *disappointment*."—Essay I., p. 19.

"It is here that the Divine Spirit has found His chiefest *disappointment*.—Essay VIII., p. 319.

"The Divine Spirit again and again '*baffled*' in the body of the Jewish nation."—p. 320.

Are the words "*disappointment*" and "*baffled*" words that *may* be applied to the Eternal and the Infinite? If so applied, is not this to apply the same measure to the finite knowledge and power of man, and to the knowledge and power of the Eternal and Infinite God? Is not, again, the act of so applying to play with words that have no meaning? There is no *disappointment* where all is Omniscience and time is not. There is no *baffling* where all is Almighty. Again, to attempt to illustrate or explain the application by what God says of Himself—of His "repenting"—is simply foolish. The Promises of the Mercies of God are made upon His own conditions of repentance, faith, obedience. Where these are no more found of Him, the promises cease. Where there was repentance, again, "The Lord repented according to His Mercies" (Ps. cvi. 45). This is the "Repentance" of God in the Book of God (Judges ii. 18). The obedience ceases, the Mercy ceases; the obedience returns; as *God sees fit*, the mercy returns. Look at Eli, Saul, David, Solomon.

Was God "*disappointed?*" was God "*baffled?*" Nay, but, O man, do not go about to measure the Creator by His Creature—His knowledge by man's ignorance—His power by man's weakness. There is nothing more dangerous to true Religion than the conceit of familiarity with the unseen and unknown, which issues in language natural as applied by man to man ; unnatural and revolting as applied by man to the Eternal and the Infinite.

"Ye are my witnesses, saith the Lord."

It is the second text of this sermon. I will condense into briefest space what I have to say upon the words of God to us by His Prophet.

First, then, if these be words spoken of God to the Church of the Jews, and to every member of it, how much more are they spoken to the Catholic Church of Christ and to every member of it. "Ye are my witnesses, saith the Lord."

Secondly, what is that to which every member of the Church is a witness for God ?

He is a witness to the Being of God ; to His Revelation of Himself to man as contained in all "Holy Scripture," to Creation, to man's "original righteousness," to his Fall under temptation ; to the Promise of Redemption by the seed of the woman ; to the preparation by the Providence of God for the fulfilment of that Promise ; to its fulfilment ; to the one way to the inheritance of the Promise.

What is that one way ? It is the way of faith ? "We walk by faith, and not by sight." We are, every one of us, upon our trial. It is the sum and the condition of acceptance under every trial, that we walk by faith and not by sight. That we may humbly and profitably meditate upon the Mysteries of God ; but may not attempt to interpret what is not given to our nature here to understand.

The trial of man redeemed in this primary matter of walking by faith, and not by sight, is conterminous with Revelation. Where there is most of human learning, and

that dependence upon self which it is apt and wont to generate and foster, then the trial is the most severe, and most issuing in the walk by sight, and not by faith ; in man's walking by his own intelligence or that of others, rather than by the teaching of Holy Scripture ; forgetting, or rather refusing to see that, " though the ways of man are before the eyes of the Lord " (Prov. v. 21), the ways of the Lord are not before the eyes of man.

To make, therefore, " the intelligible," the needful preliminary to " the faithful," which is the expression of the primary teaching of " *Lux Mundi* " (in teaching which the general concurrence of all the writers in the book is stated by the Editor), is to reverse the order of the Providence of God.

Rather, oh how much rather, let us be content, in this, our portion of " the last days "—yea, more than content, ever thankful—we " upon whom the ends of the world are come," to be humble witnesses to God, walking by faith, and not by sight ; and to learn from The Transfiguration to shrink with shrinking too deep for words from every temptation of " the pride of life " moving our hearts and minds to assign limits, in the day of His humiliation, to the knowledge of The Eternal Son.

SERMON III.

Preached in Wells Cathedral, Sunday, Nov. 8, 1891.

EZEKIEL xiv. 14.

“ Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God ;”—Revelation ii. 7—“ To him that overcometh will I give to eat of the tree of life which is in the midst of the Paradise of God.”

THESE texts of “Holy Scripture,” the Old Scripture and the New, have an exceptional character. The first is repeated four times in Ezekiel; again—“The Tree of Life,” three times in Genesis; three times in “The Revelation.” “To him that overcometh,” eight times in “The Revelation.” They bind together by a chain that cannot be broken the Old Scriptures and the New; the Books of Moses, “The Man of God” (1st Chronicles xxiii. 14), the Books of the Prophets, the Book of Revelation, the Lord of the Gospel and His Evangelist, the disciple whom Jesus loved and showed Himself to in His glory. It is all, from the beginning to the end, one and the same thing. There is a unity throughout; measured out into its parts by the Divine Wisdom, as is best for His creatures, and committed to man to write and bequeath for man for all time as His Word, to be received in humblest thankfulness, kept in truest faithfulness, obeyed as coming from a Father to His children, revered as a sacred thing, loved as being His Record, a Record beginning, continuing throughout, beginning, ending with unsearchable mysteries—delivering all that is good for the saving of the soul for Christ’s sake—requiring thereto repentance, faith, love; forbidding all intrusion of Reason into the Province of Revelation

(Deut. xxix. 29), encouraging the use of Reason *within its own Province*. The one Record of the relations of God to man and of man to God, the Record that God so loved the "World that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Day by day, there is in these places of Holy Scripture food for deepest and humblest meditation. Man cannot look on this side the grave into the mysteries of God. That is reserved for those for whom it is prepared hereafter; but by meditating upon them and their historical character he may wonderfully cherish and improve his powers of perception, and of appropriating unto himself the requirements, the peace, the rest, the hope of the life in Christ.

There is a question now before the Church of England—perhaps the gravest question that can be proposed to a Christian man—whether this Record has to be left untouched by man, as it has been delivered to the Church Catholic by the undivided Church guided by the Spirit into all Truth; or whether it has to be perpetually reconsidered throughout all time, in respect of its Character and Authority, by human learning, and adjusted to the (so called) requirements of that learning by "The New Criticism." There is one more primary question of like gravity—whether the knowledge of our Lord, in respect of the Old Scriptures, was a fallible or an infallible knowledge. These are the two great problems touching The Faith of Christ forced upon the Church of England by "The New Criticism."

I am compelled to advert again in this sermon to the "New Criticism," by the text from Ezekiel; and here it has to be noted carefully that the prophet is delivering "The Word of the Lord ^a," speaking unto him of "Noah, Daniel, Job;" and that any manner or degree of doubt raised about them is not only doubt of the prophet, but doubt about the Author and Giver of all Prophecy.

^a cxiv. v. 12.

The "New Criticism," in its discriminating between Scripture and Scripture, assigns the character of "Myth" to the eleven first chapters of Genesis, containing among many other primary verities the history of Noah. It says that "the historic germ" is not easy to perceive in them. That it is only "from Abraham downwards (three times repeated, L.M., Essay VIII., pp. 351-2, ed. X.), that there is a profound air of historical truthfulness pervading the Old Testament Record." What "the historic germ" may be I am not learned enough in the vocabulary of the "New Criticism" to know. But the passage, even without it, is full of unavoidable inferences of the Rationalistic character.

Now, the eleven first chapters of Genesis contain all that man can ever know on this side the grave of what was before the Creation; of the Creation; of the Creation of man in the Image of God; of the Fall; the Redemption; the promise of victory over the Tempter; the Mystery of the Tree of Life; of the tree of knowledge of Good and Evil; of Enoch; of Noah and his righteousness; of the Flood; of the dispersion of mankind. In few words, the eleven chapters are *the one foundation* of the Religion of Christ; and we are asked to accept a statement that there is not in them that "profound air of historical truthfulness" which we begin to find in chap. xii.; that "the historic germ" may exist, but that it is not easy to find. It has to be noted here that the cardinal difference between the eleven first chapters of Genesis and the remaining chapters is assumed; not in any sense attempted to be accounted for, after the manner of the reasoning of "Lux Mundi."

The same thing, *mutatis mutandis*, and substituting "drama" for "myth," is to be observed about the book of Job, viz., that "although it works on an historical basis, it can hardly be denied to be mainly dramatic."

Again, "Criticism goes further, and asks us to regard Jonah and Daniel among the prophetic books, as dramatic compositions, worked up upon a basis of history."

I do not descend to argument upon the language of

these passages. I have something to say upon the principle they proceed upon.

That principle is the right of every man's reasoning power to discriminate between Scripture and Scripture. Let it, then, be carefully borne in mind that all such "discrimination" involves disparagement of Scripture as against Scripture; disparagement of relative authority. Indeed, it is impossible not to see that this is the end proposed to be attained by it on the part of "The New Criticism."

Where, then, is the authority for this discrimination by every man, as he pleases, of Scripture from Scripture—of one part of the Book of God from another part of it? Every man! I say, learned and unlearned; there is no difference between them in this matter. It is the same authority which is required in both cases alike. Learning is not given to enable men to use larger licence in dealing with heavenly things than other men.

For the "Old Scriptures," then, with which we are at present concerned, the authority was not of the individual man at all; it was the authority called the Canon, or Rule, of the Jewish Church; which settled what books of the Old Scripture were, and what were not, "The Oracles of God" (Rom. iii. 2). The Church of Christ affirmed for itself this authority of the Jewish Church, "guided," according to the promise of Christ, "into all Truth" by the Spirit; and added in God's own time, being then the undivided Church of Christ, to the Canon of the Jewish Church, the Canon of the Church of Christ, the New Scriptures. The outcome of this work of the Church of Christ was, and is, the Bible as we have it in our own tongue. The Bible as we have it, and as it will remain until the end of time; "The New Criticism," with any other like "invention" of man, notwithstanding, for all those who by grace, inherited, sought, and given, hold it fast, and do not make it the plaything of their un-Reason—that is, of what is called "Rationalism."

"The New Criticism," of our day is an eminent and

unhappy example of this "invention" of un-Reason, in conception, process, issue. Eminent because it is the creation of eminent men. Unhappy because both in its process, and still more in its issue, it seeks out, allures, guides all sorts and conditions of men, high and low, rich and poor, one with another, to wander away from the one sure stay of peace here and of hope for hereafter; from the promises and the work of God by the Spirit, for His Son Jesus Christ's sake, and to put into their place—*Nothing*. Nothing but that thing poor indeed in comparison, and having nothing in it of the substance of heavenly hope, the individual reason.

Now closely connected with the discrimination between Scripture and Scripture by the individual hand, as illustrated under the head of Genesis before Abraham, and "from Abraham downwards," is the special position of Moses amongst the Saints of God, as revealed both in the Old and in the New Scriptures. It would take a long time to enumerate the particulars of that special position; and any one, by the help of His Concordance under the word "Moses," can supply the enumeration to himself. There is no other such position, excepting only the Transfiguration of Christ, in all Holy Scripture; not even the visions of the Prophets Isaiah and Ezekiel, of St. Paul, and St. John.

The point, then, that I would wish to press upon your attention is, that the special position of Moses among the Saints of God, as set forth in the Old and in the New Scriptures, is of that very awful character as to increase to the largest possible extent the responsibility of raising any doubt about the character of mystery and miracle inherent in it; *apart from which no effort of human reason can interpret it*. And therein about the genuineness and authenticity of his five Books; lastly, and much more, about ascribing to them terms of disparagement; and this more particularly in the case of Genesis—because it is Genesis, and no other Book, which has been, or ever can be, that contains the beginning of all things belonging to man,

and the foundation of all religion ; and that it is upon the eleven first chapters of Genesis that the entire building of faith rests.

I have, therefore, to say first, with reference to the "New Criticism," that it is impossible to me to accept—that it is forbidden to me to accept^b—the discriminating of Holy Scripture from Holy Scripture, beginning with Genesis i. downwards to xii., into Myth, Drama, History. I accept it in its integrity as it has been given us by the Church, guided into all Truth by the Spirit. History, Prophecy, The Law, The Psalms, The Prophets : as Fact ; Mystery ; Miracle. I accept this, as I have twice sworn to accept and teach it, as Deacon and Priest of the Church of England.

I am here compelled to say that the "view" of Christian obligation set forth in "Lux Mundi," and which I cannot find otherwise represented by the Editor in his Bampton Lectures, is a view of individual responsibility—of Church responsibility just as far, and no more, as the individual may accept that responsibility : and this for Bishops, Priests, People in common : for all sorts and conditions of Church people—men, women, children alike.

It is, therefore, nothing else than a view and scheme for disintegration of the Church. It is a new Christianity proposed at the close of century XIX. for the Church of England. *The Church of England in the Province of Canterbury looks on and says no word.*

I have now further to say, in reference to what is called "the rectified Traditional view of the Old Testament," that is, as it is described, the Reasonable view, as contrasted with "the Analytical" or un-Reasonable view—that it is impossible for me to accept this basis upon which to "fight the good fight of faith ;" to accept the position of Moses as that of his having been "the compiler of his record, in its earliest chapters, from primeval documents, which *may* have been brought by Abraham

^b Deut. xxix. 29.

from Chaldea ; and, in its later chapters, from family records of a distinctly contemporaneous origin, which we may reasonably believe to have been preserved in the families of the successive patriarchs as the archives of the race."

I submit humbly that this view (I wish it might be that the word "view" were cast out from among us in relation to the things of God) might be very well if the question were about some nation's history, or some family history, or some man's history ; but that, if taken as sufficient answer to the Analytical theory, it provokes only a smile in the assailant, and a tear in the maintainer of the Word of God. It is too earthy. It is too "reasonable," in that sense of the word "reasonable," which is correlative of that part of Reason which is not Faith, but is now labouring, with no little success, to take to itself the place of Faith besides and beyond its own proper place. It is out of this usurpation that every Heresy of the World has come.

Reason is the gift of God whereby man is enabled to receive Revelation. But it is a special form of Reason, called Faith, whereby man is enabled, in humblest thanksgiving as before God, to receive Revelation, unto peace, rest, hope, here ; unto the inheritance in Christ of Life Eternal.

What we want is not a possible "compilation of primeval documents and family records" by the "Man of God." It would appear to have escaped the acumen of the "discoverers" of "primeval documents" and "family records" that Genesis i. 1-26, and Genesis ii. 5, tell us of things *before man was created*. Things of which knowledge by man *could not be*, save only by Inspiration of God. What we want is the *world's* history as delivered in the Old Scriptures for the world, by the Almighty God, to His Prince of the Saints ; and witnessed to as Truth Eternal by our Lord and Saviour Jesus Christ in the New Scriptures. We want to keep whole and undefiled that which the Church of England has kept

and delivered whole and undefiled ; yea, and will deliver unto the end, if she will awake and arise and shake off the heavy slumber which is closing so many eyes, and dulling so many hearts, and whispering peace where there is no peace.

Moses, "the Man of God," was twice for forty days and forty nights in the Mount of God. Is there anything to forbid the humble believer in the all-Directing and all-Governing Hand of God—is there anything which does not encourage us to believe that Moses was then inspired of God to write Genesis? That it was then—is it not a thousand times more reverent, more in accordance with all his history in life and death—that he was so inspired. We shrink from the "compilation of primeval documents and family records"—we want something that does not so much savour of earth, to teach us the Birth, the Death, the Fall, the Redemption of our race ; our Birth, our Life, our Death, our sin and sorrow—our hope and peace and joy for ever. We believe that to give us the beginning of all this in the beginning of the Old Scriptures, as the fulfilment of it all in the New, there was delivered unto Moses, the Man of God (1 Chron. xxiii. 14) the words which we have now in His name telling man for all time the history of this, our world ; created, filled with Light and Life, Life innocent, Life walking in the Light of the Presence of God, Life tempted, deceived, ruined, cast forth from Paradise, doomed to die ; Life to be redeemed for all who would turn to God by the Incarnation and the Atonement of the Eternal Son, by His intercession for us unworthy servants, miserable sinners, taking unto ourselves the Sword of the Spirit, which is the Word of God ; and in the end, for our poor repentance, faith, love, sealed by the Spirit with the seal of our Baptism ; which, alas ! may have been many times stained and dishonoured, but not defaced through intercession of the Spirit.

It has become necessary to say here as follows.

I have read carefully the Bampton Lectures of the

Editor of "Lux Mundi." I find nothing in them to relieve me from the distress which has arisen out of the doubts cast in the scheme of "Lux Mundi," (1) upon the Divine Integrity and Authority of the Old Scriptures, and (2) upon the unlimited, *i.e.*, infallible, knowledge of our Blessed Lord in respect of the Old Scriptures.

If in places of the Lectures, Beliefs of the Church be in general admitted, the admission is promptly qualified by exceptions in particulars, so that the doubt engendered has still its existence, its operation, and its advocacy.

I take the chief example of my meaning.

Lecture III. is headed "The Supernatural Christ Historical;" and its corresponding heading is "The Incarnation of the Son of God."

The lecture issues in the full affirmation of Belief in the Incarnation. Lecture IV. is the sequel of Lecture III., issuing in like affirmation of The Creed of S. Athanasius. So far, all is well.

But in Lecture VI., pp, 147, 150, we come to the limiting of the Knowledge of the Son of God Incarnate.

The primary ground for this limiting is in the words, "neither the Son, but the Father."—S. Mark xiii. 32.

There are what the Lecturer terms "corresponding indications and impressions" of "a limited human consciousness" in The Incarnate Son, in other parts of Holy Scripture.

I turn away from these "indications and impressions," for which there is no authority of Divine origin, to "the primary ground."

Our Lord here Himself limits Himself. Let us learn a little to leave His mysteries where He has left them; and not proceed to theorise upon them, a thing which it is forbidden us to do. It is the one instance of the fact of limitation. All else is man's "invention."

Now, "Lux Mundi" and the Bampton Lectures have extended it into limitation of our Lord's knowledge of

the Old Scriptures; and the outcome of this is—that our Lord, in His teaching citing from and referring to the Old Scriptures in more than 500 places in the Gospels, cited from and referred to what—it is very terrible to have to add—He knew He was not informed upon—so terrible, beyond all words to express them, is the beginning, the middle and the end of the attempt to reduce the Mysteries of God into something within the Grasp of the Reasoning Power. That attempt is being made now, in one degree or another, all over England and outside England.

We are told that “Christianity became metaphysical simply and only because man is rational.”—B. L., p. 21.

Why not say at once that, because man is rational, there is no such thing remaining as “the secret things which belong unto the Lord our God;” or, if there be distinctions to be taken among “the secret things” where is the authority, where is the hand to make them? It is said again (p. 21), “Man’s rationality means that he must attempt to give an account of things—of what things? of all things?” Then he must be prepared to give an account of the Being of God, which is the foundation and the Reason of all things. But, if so, where is the difference between “Secret” and “Revealed?”

But, says the New Criticism, this is *only* in the Book of Deuteronomy—*only* in The Book from which our Lord took His three answers to The Tempter.

I ask what has become of the most ordinary reverence of the English mind, when such things as these are not only publicly proclaimed, but command a wide and welcoming currency?

There is here a primary matter to be noted—

The chief characteristic of the Lectures, as of the Book, is that it subjects the Mysteries of God to metaphysical analysis. This is more distinctly to be observed in the Lectures than in the Book. I shrink from stating the primary issue of this process; but it has to be stated. The issue is to lower indefinitely the Doctrine of the

Incarnation, and to interpret it *rather as the Manhood receiving into itself the Godhead ; than the Godhead taking into itself the Manhood.*

I turn away now from the atmosphere of doubt, unauthorised speculation, and metaphysical impertinence, when applied to Divine Mysteries, in a word, from forbidden intrusion into the Mysteries of GOD, to the purer atmosphere of Simplicity of Faith. I turn, with relief unspeakable, to humble and implicit acceptance of, and rejoicing in the Gift of the Word of GOD.

I turn to the histories of Noah, Daniel, Job, chief examples of faith before Christ came. In their burning and shining light, witnesses to three integral parts of faith.

Noah in his instant and exact obedience—who, “when the wickedness of man was great upon the earth,” “found grace in the eyes of the Lord,” “a just man and perfect in his generations”—a man who “walked with God.” Daniel in his overcoming “the lust of the flesh and the lust of the eyes”—in his holy innocence; in his never-failing trust; in the abundance of his promise—“Go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.” Job, of whom it had been said of God—“Hast thou considered My servant Job: that there is none like him in the earth; a perfect and an upright man, one that feareth God, and escheweth evil?” Job, in the fulfilling the good purpose of his trial, tried to the utmost—complaining, asserting himself before God, reasoning, in word, with man, upon man’s confounding chastening with punishment; but in mind, if not in heart, reasoning with God; until God, in His great mercy, bowed Himself to reason with His Servant; to teach him the yet more perfect way. And wherein consists that teaching? Is it not wonderfully wanted, most wonderfully in this our own time? How was it the Almighty God vouchsafed to teach Job where it was that he failed? God taught Job by bringing home to his mind and heart how poor and small a thing his knowledge was. That not only could

he not make one of the least marvels of the Creation of God, but that he could not so much as understand how and why these were made.

Now, then, let us hear Job himself making reply before God. His mind and heart are wholly changed. He resists no more. He complains no more. He reasons no more. He submits. He does more than submit. He has learnt to abhor himself, and to repent in dust and ashes. The perfect man who had thought he lacked nothing, and was in no danger of lacking anything, has found cause to "abhor himself, and to repent in dust and ashes." He has found cause for all this, because being brought near unto God, and hearkening unto God, resisting no more, complaining no more, reasoning no more, he has learnt to repent and abhor himself—to repent in dust and ashes. And so it was that the Lord "blessed the latter end of Job more than his beginning."

God grant to us in His mercy to read, mark, learn, the lessons of the Old Scriptures—sealed as every one of them is with the Seal of our Lord and Saviour Jesus Christ.

"Then Job answered the Lord and said—

"I know that Thou canst do everything, and that no thought can be withholden from Thee. Who is he that hideth counsel without knowledge? Therefore have I uttered that I understood not; things too wonderful for me, which I knew not. Hear, I beseech Thee, and I will speak: I will demand of Thee, and declare Thou unto me. I have heard of Thee by the hearing of the ear; but now my eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes."

Who is it that gaineth anything? Who is it that doth not peril everything for himself and others by leading both himself and others away from the simplicity of Belief in the Old Scriptures? Is there any other belief that can supply its place? There is none anywhere, now; nor is there any to look for. For these are "the last days." There is no room to hope for any other Revela-

tion than that we have received. Are we, instead of laying fast hold of it by grace sought and given, and embracing it in heart and mind—in heart, I say first, because it is “with the heart that man believeth unto righteousness”—are we to go about to deceive ourselves, and to help others to deceive themselves, into a more excellent way, of man’s “invention,” than God hath prepared for us to walk in? Nay, dear people in Christ, rather let us learn, after the example of Job, if we have been led astray; if we have not as yet been led astray, but are tempted to walk in the lust of the pride of life, let us learn to turn to God in Christ, to repent and abhor ourselves in dust and ashes; in the sure hope that, so doing, He will receive us, and make our end better than our beginning.

“To him that overcometh will I give to eat of the Tree of Life, which is in the midst of the Paradise of God.” I turn, in the last place, to the threefold chain which cannot be broken between the Old Scriptures and the New.

All about “the strait gate,” opening into “the narrow way,” that leads to Heaven, lie on every side the three temptations of man. The three temptations that our Lord and Saviour Jesus Christ bowed Himself to undergo, that in His strength, who underwent and overcame, man might undergo and overcome: “the lust of the flesh, the lust of the eyes, and the pride of life.” All about the strait gate and the narrow way is the darkness of the Tempter. But the Spirit of God is there also, moving upon the face of the waters of the new Creation in Christ. There is light to guide, grace to help, power to overcome; power to regain the “right to the Tree of Life.”

There are those of us who, by grace given in Holy Baptism; and, grace sought, who overcome the World and the Flesh; but who fail to overcome that which is called, in its own special sense, the temptation of the Devil. The Pride of life, St. John calls it. That which tempted our first Parents; and tempts each one of us, especially the learned few amongst us, to think himself wiser than God.

What fruit does this last and greatest temptation bear? It corrupts the Reason of man—then the passions through the Reason. This was the art and wile by which the Tempter prevailed and taught man to fall away from God. It is written in the third chapter of Genesis, one of the chapters which the “New Criticism” tells us is Myth, not History. It would be ludicrous, if it were not terrible, to see how easily we poor creatures of threescore years and ten apply ourselves to the pulling out foundation and corner-stones of God’s Building. It is written in the third chapter of Genesis. It is not written elsewhere. Take away Genesis out of the Record of God, and you have no Record at all. Insinuate doubts about the Record of God, doubts of any kind, and you have less than no Record at all, for you have a Record of every man’s making. Man knows nothing, can know nothing, save from Genesis, the first chapters, how it is that he is as he is, and where he is and what he is for his little life here. What is his condition, what is his hope, what is his assurance of a life, not like this little life, but pure, innocent, never dying, equal, as our Saviour tells us, unto the life of the Angels. Did not the Tempter begin, “Yea, hath God said,” dropping into the heart of the woman the first drop of poison, the Doubt of God? Did he not continue, “Ye shall not surely die,” denying the Truth of the Word of God? Advancing a step further, did he not call in, when he saw the heart and the mind of the woman tottering to its fall, the two other subordinate temptations—the lust of the flesh and the lust of the eyes, adding them to the temptation to be wiser than God?

“And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat, and gave also unto her husband with her, and he did eat.”

Our first parents fell away from God. They lost Paradise, the way of the Tree of Life was fenced against them by the Cherubim. The World has lost the access

to the Tree of Life—not the hope of access, but the fruit of hope in the glory of its perfectness on this side the grave.

We are told now that all this is “Myth.” That it “lacks the historic germ”—something which is one of the figments of these latter days. We are told now that the Record of the Creation, and of all that we have in the eleven first chapters of Genesis, is a myth. That a myth is not a fable, but something else—what, we are not told—it is left in that obscurity of thought and expression in which men seem to take so much pleasure in our time. What still goes by the name of Logic in Oxford is something like an unknown quantity. But supposing we could be told, how should we be the better for being told? We want the account of our life as it is, and as we hope it will be. In its beginning and in its substance it is in the first three chapters of Genesis. In its progress and in its failure by reason of unrepented sin it is in the rest of Holy Scripture, Old and New. In its hope and glory it is shadowed forth in the Old Scriptures; it is fulfilled in the New, in the Gospel of our Lord and Saviour Jesus Christ. It is nowhere else. It is laid up, not in the treasure-house of man, but of God. It is the Spirit of God who holds the key.

The World talks of “Difficulties in Scripture.” The World does not know what it is that it talks about.

There are no such things as “Difficulties in Scripture.” There are “Mysteries” in every page of it; but there are no “Difficulties.” Difficulty, physical or moral, means something which may be overcome or cleared up by means of physical or intellectual power. This cannot be done with a Mystery. A Mystery is a thing proposed to the Reason of man by the Author and Giver of all good things not to be comprehended—for the finite has no measure of the Infinite—but to be accepted humbly, thankfully, as the foundation upon which Eternal Wisdom has seen good to build up in man’s heart and mind the faith that saves.

Dear People in Christ, let us not seek to be fed upon emptiness—nay, rather let us strive to help one another in this, our little life, to “a better and enduring substance ;” to accept humbly what has been given unto us to know, and to keep it unto life eternal. To enter in by grace given by “the strait gate,” to walk in “the narrow way” by the light of the Spirit, ever shining through the darkness of the world, the flesh, and the Devil ; ever moving upon the face of the waters, recreating, purifying—not turning aside to the right hand or to the left to lay hold of the treasures of the Reason or the Passion of this world—the lust of passion, the lust of power, the lust of Reason ; calling us to a Wisdom which is not Wisdom, but foolishness with God ; remembering always, day by day, night by night, what God hath showed us. He hath showed us what is good—what it is that God doth require of us. He requireth of us to do justice, to love mercy, to walk humbly with thy God (Micah vi. 8).

And again, as God saith unto us all by His Prophet Isaiah, “ Let him take hold of My strength, that he may make peace with Me ; and he shall make peace with Me ” (xxvii. 5).

To him that overcometh will I give to eat of the Tree of Life, which is in the midst of the Paradise of God.

I end here with the Old Scripture with which I began these sermons.

“ The secret things belong unto the Lord our God : but those things which are Revealed belong unto us and to our children for ever ; that we may do all the Words of this Law ” (Deut. xxix. 29). Amen.

SERMON IV.

Preached in Wells Cathedral, Sunday, Feb. 7, 1892.

"LIGHT."

GENESIS i. 1, 2, 3.

'In the beginning GOD created the heaven and the earth. And the earth was without form and void; and darkness was upon the face of the deep.

'And the Spirit of GOD^a moved upon the face of the waters; and GOD said, Let there be light; and there was light.'

ISAIAH lix. 9.

"We wait for light, but behold obscurity; for brightness, but we walk in darkness."

ZECHARIAH xiv. 6.

"But it shall come to pass that at evening time it shall be light."

ST. JOHN i. 4, 5.

"In Him was light, and the light was the life of men, and the light shineth in darkness, and the darkness comprehended it not."

DEARLY beloved in Christ,—I propose this morning to bring together these places of Holy Scripture, each in the order of time and Inspiration.

Light, in "Holy Scripture," is used to denote all that is good—yea, even our Lord Jesus Christ Himself—as darkness is used to denote all that is bad: all that of which the Tempter is "The Prince"—the Prince of this world, who hath nothing in Christ—the Prince of the darkness of this world.

First, then, for Genesis—especially for the first eleven

^a Note v. 2.—There would appear to be nothing to limit the time that may have passed between the word "deep" and the rest of v. 2 and v. 3. The Creation of Light and Life begins with "The Spirit of God moving upon the face of the waters."

chapters thereof, which contain all the substance of what is known to man of the relations of God to man, and man to God. Take away these chapters—touch their Inspiration (that is, their Divine Integrity and Authority)—and we are in hopeless ignorance, in the darkness that may be felt, about the Creation of Heaven and Earth—about the first innocence of man, his temptation, his fall, his redemption in and by Christ—about everything, chief and governing parts of this world's history; down to the time of Abraham. We have been robbed of the foundation, and we grope in darkness; we have lost the light; all the light of the soul and spirit, which is necessary to our knowing all our sins; all our infirmities; all our danger of losing our inheritance in Christ; all that can make us cry aloud to the Spirit to guide us into humble and thankful use of Holy Scripture.

And the same account applies to the proposal to resolve these eleven chapters into "myth," whatever may be the precise meaning of that word in connection with the context of the proposal. As yet I have seen nothing approaching to a definition of it fitting to be applied to The Word of God. And if it be after all only a figurative fancy of the learned man so to speak of that Word, without any purpose of inpugning The Truth of that Word in all its substance, to what good purpose to use a word which to the millions of men will present itself in no other shape, than that of suggesting difference between one part of Holy Scripture and another? If difference between, then doubt of all "Holy Scripture," more or less; and it is just this which has been the fruit amongst us of "The New Criticism." To doubt God, *i.e.*, to tempt God, to try God, whether He hath spoken truth or no^b, has from first to last been the chief temptation of man. Wheresoever doubt creeps in, and settles itself; which it does easily where there is not continual prayer and watching unto prayer; then faith departs, and man walks by sight and not by faith.

^b Exodus xvii. 2—7; Deut. vi. 16; St. Luke iv. 12.

I cannot here go into the order of the first chapter of Genesis. It would take more time than I may give to it here^c.

There is, however, one thing inseparably connected with the first 25 verses of it that I may not pass by in connection with so much of the chapter as precedes them.

Observe, then, there is in connection with these 25 verses an account commonly given of the first history of this world, called "The Rectified Traditional Account."

It is an account wholly opposed to "The Analytical Account" of "The New Criticism," as it is to "The Myth"

^c CREATION—ORDER OF GENESIS I.

- (a) Genesis I. reveals to man the Creation of God—nowhere else given—in its parts and order.
- (b) The Creation of the Heaven and the Earth; That "the Earth was without form and void;" That "darkness was upon the face of the Deep."—vv. 1—2 down to "deep."
- (c) That "The Spirit of God moved upon the face of the waters;" That "Light" was created, "divided from darkness;" That "God called the light Day, and the darkness Night; That "the evening and the morning were the first day"—vv. 2—5.
- (d) That God made the "firmament in the midst of the waters, dividing the waters from the waters;" That "God called the firmament Heaven:" That "the evening and the morning were the second day."—vv. 6, 7, 8.
- (e) That God bade "the waters under the heaven to be gathered together unto one place, and let the dry land appear:" That "God called the dry land Earth; and that the gathering together of the waters He called Seas;" That God bade the Earth bring forth all her produce; That "the evening and the morning were the third day."—vv. 9, 10, 11, 12, 13.
- (f) That GOD provided lights in Heaven for the Earth, day and night; That "the evening and the morning were the fourth day."—vv. 14, 15, 16, 17, 18, 19.
- (g) That GOD created "the moving creature that hath life in the sea, and in the air;" That "the evening and the morning were the fifth day."—vv. 20, 21, 22, 23.
- (h) That GOD bade "the Earth bring forth the living creature after his kind, cattle, and creeping thing and beast of the earth after his kind;" That God made man in His own image, to have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the Earth; That GOD "blessed man, and said, Be fruitful and multiply;" That "the evening and the morning were the sixth day."—vv. 24, 25, 26, 27, 28, 29, 30, 31.

of "The New Criticism;" and, nevertheless, it is an account which exposes and defeats itself when set side by side with the Record of Holy Scripture.

We must bear in mind here that what is meant by "Traditional" is what is handed down from man to man; from one generation to another.

Now, it is not till v. 26, Genesis i., that we come to the creation of man (see also Genesis ii. v. 5). What, therefore, it is that is meant by "Tradition" here, *i.e.* Tradition of all that happened in Creation before there was a man upon the earth to begin "Tradition," that is, to lay the first stone of the building, is difficult to apprehend. Genesis i. has 31 verses. Of these it is the last six only which belong to the Creation of man. All that comes before there was not a man upon the earth (Gen. ii. 5) to know. Nothing, therefore, to set down for Tradition to transmit. There was a light, but no man to receive it. There was in the order of God's Providence everything temporal belonging to this world, but not man. There was then, upon the face of the record itself, no man to tell all this to his son. No man to lay the first stone for the building up of transmission by Tradition.

It would appear then to remain, as I have observed elsewhere, that the record of Creation, under all its aspects and sequel, was delivered to Moses by Inspiration of God. Reason, boasting itself as able to give account of and answer to all things, cannot, I submit, produce any other possible way. A man may say indeed, I understand and believe, that all that was done in Creation, before man was created, was *taught of God to Adam*, and handed down by Tradition *from Adam*. But it remains, just the same, that the *beginning* of Tradition was by Inspiration — *i.e.*, by teaching of God. It may be what is called in Holy Scripture "walking with God." We cannot tell. But I suppose that this solution running up to Adam would not find favour with the New Criticism. If accepted, it would, I think, be necessary for them to abandon their favourite child, "myth."

I turn now to the complaint and the consolation of Isaiah, to the promise of Zechariah, to the fulfilment in Christ.

"We wait for light, but behold obscurity; for brightness, but we walk in darkness."

The prophet complains—c. lix., v. 9—of the People of God. The People had the light given them which was not given to any other People. They had received the light for some 1,500 years before Isaiah complained of what the light had become to them—the light had become obscurity; the brightness had become darkness. And yet, as inspired, and obeying the call of the never-failing mercies of God, in the lx. chapter he bursts forth in the song of triumph and eternal hope for all who would believe—"Arise, shine; for thy light is come, and the glory of the Lord hath risen upon thee. The Lord shall be unto thee an everlasting light, and thy God thy glory."

The time had not yet come. Even for the people to whom the knowledge of The One God had been vouchsafed, and committed. The time of bringing good tidings to all people. Lower and lower still fell faith in God, and with it Worship of God; till in Malachi, the darkest of the Old Scriptures, and yet not without presage still of the coming light, the curse falls upon a faithless priesthood and a betrayed people. But here, again, the eternal promise fails not; light shines forth through the thick darkness, and the promise of "the Son of Righteousness, with healing on His wings," of "the dayspring from on high," of the "Morning Star," of "Him the Light, the Life of men," closes the Old Scriptures, begins the New, speaks in the Angels' song, "Glory to God in the highest, and on earth peace, goodwill towards men," summons to repentance and faith, to hope, to peace, to the life of heaven.

This is the twentieth century of Redemption. The wisdom of this world is with us, here in England, as elsewhere, in conflict with the Simplicity of faith. Now all the wisdom of this world that ever has been, or ever

can be, is as nothing against the Simplicity of faith, the faith that saves. The prevailing looseness of mind, the appetite for "some new thing" in the Religion of Christ, and the ever increasing self-assumption of our time, are all at work together against the Simplicity of faith. It is with us, as it hath been spoken of by the Apostles of Christ, telling us of what should come in "the last time," in "the last days," in the last dispensation of the Providence of God vouchsafed to the inhabitants of the earth. The Bible, given unto us through the Church by the Spirit, is become the plaything of man's conceit, the battle-ground of Unreason, the food for "Criticism." There is a cry everywhere amongst us, "What is Truth?" There is another cry. Men, "wise and learned men," have discovered that the Bible has to be sifted, and pared down, and tested by perpetual processes of doubt, according to the decision of the literary critic, to be renewed from time to time till the end of time. There is to be then a never-ending flux as long as the earth shall last of the subject-matter of faith.

This is what the World, and some who are not of the World, but fall into its snare, call "searching after Truth."

Observe, I pray you, that it is a search in which the millions of men are vitally concerned, just as the few.

How is the search to be pursued? It is one in which the millions of men can take no primary or active part. But it remains, nevertheless, *the* question of the life here alike of the millions and of the few.

Now in a search after the Truth of GOD there must be a particular Basis upon which to proceed. Is there any such Basis known to man believing in Christ outside The Bible? The Bible as given to man through The Church Catholic under the promised guidance of The Spirit: or, is man to come into competition with GOD, and make a Basis of his own, as "The New Criticism" would have us do?

Is the "learned man," having his gift of learning given

him of GOD, to use his gift against GOD, making a Basis of his own "invention?" Certainly it is his duty to apply his learning to illustrate and explain The Word of GOD, within those limits which man cannot pass. It is not his duty to travel, after his own will and imagination, outside those bounds into regions of which he can know nothing—that is to say, into the Mysteries of GOD. Indeed, it is just out of doing this precise thing that there came the first instance (see Genesis iii.), and will come to the end of time, the loss of the Grace of God; and "in Adam all die." The children of Adam, trusting to their own wisdom, sever themselves from the one Basis, The Word of GOD, and draw others away with and after them. And this—I say it again—is called "Searching after Truth." Nay, my brethren in Christ, let not this be so with us. GOD has provided us all alike with The Truth once for all, in His own Book; in Holy Scripture. We have to search for it there, guided by The Church Catholic; itself under guidance of The Spirit. We have to teach as The Church, not as ourselves would teach ourselves. Obedience in the true way to searching after Truth. Obedience to what is written for us in "Holy Scripture." Not to what we may "invent" for ourselves out of Holy Scripture.

For any other manner of Searching after Truth, it is a search in which the millions of men can take no part: not so much as to understand what the nature or manner of the search is, and whether it be right or wrong. They will be guided mainly by outside causes; led rightly or wrongly by other men.

All that they can understand in the matter, as it is before the English People, is that "learned men" are telling them that The Truth of The Bible is by no means so certain as it is supposed to be; and that men have to try to find out where and what the Truth is of themselves.

And so the millions of men follow after the few; and the lowly and humble are mingled with "the proud in

heart," are deceived into casting away the Simplicity of Faith, and "trust to a broken reed, whereon if a man lean, it will go" into "his hand and pierce it^d."

It is not a blessed, it is a wretched and a most cruel thing to go about to rob, not ourselves only, but the millions of men, of our own and their common and only hope, and to give them nothing in exchange but "the pride of life."

I need add no more of this. I have said it many times; but my heart and mind is so full of the darkness which is crushing out the light from thousands of souls, that I must needs say it again.

The World laughs. There is a Judge Who is not of the World. Perfect God. Perfect Man.

I turn back to the promise of Zechariah—"At even time it shall be light." What is it then that for every one of us—however it may from time to time be hidden away in and by other things—what is it that all our hearts would confess to be its dearest hope? Is it not that at even time it may be light—that then there may be no darkness at all? What is there in the life of every one of us so precious as this?

The Light has come. We live in the Light. The Spirit bids us walk in the light, helps us, intercedes for us, goes before us, worketh in and with us, leading, guiding us to walk in the light. He is our Strength, He is our Peace. He is ever with us if we will listen and obey His voice, calling upon us to repent, love, believe, live as the redeemed of Christ.

Where do we read all this? how do we know all this? Where and how but in and by The Word of God? There is no other thing in the World to tell us of it; nor will there be. Let us hear again the Prophet Isaiah, xliii. 9:—"Let all the nations be gathered together; and let the people be assembled. Who among them can declare this, and show us former things? Let them bring

^d 2 Kings xviii. 21; Isaiah xxxvi. 6; Ezekiel xxix. 6, 7.

forth their witnesses that they may be justified ; *or* let them hear and say It is Truth." God has given us His "Word." Has He anywhere told us that we are Judges of His Word? Do we say that there are portions of it which our natural Reason here cannot reach? It would not be the Book of the God whom we cannot see if there were not. We are not in darkness because there are things we cannot see ; we are not foolish because there are things we cannot grasp. We are wiser than the World which interprets them to suit man's unreason. The World says there are "difficulties in Scripture," and how does the World, and the Church, if it listen to the World, proceed to get rid of the difficulties? By getting rid of "Holy Scripture" wheresoever "Holy Scripture" is found to be inconvenient, The World speaks of what it does not—of itself cannot—understand.

There are no "difficulties in Scripture"—it is an abuse of language and of thought to say there are. A difficulty is—I have said it before, but think it worth repeating—a difficulty is a thing which man's either physical or mental power can overcome. There are numberless Mysteries in Scripture which no mental power of man can so much as touch. There are no "difficulties," save only such as man in his un-Reason "invents" for himself and others. The man who does this, I say it again, walks by sight, not by faith.

Our little life of threescore years and ten, with all its lesser periods, is more than enough wherein to save our souls, with or without the learning of this world, that may, or may not, be ours, even as God has ordered in His Providence for each and every one of us. How great is the responsibility of the learned man to see that he neither speaks nor writes anything which can in any member tend to discourage the simplicity of faith, I have no words to say.

O holiest and most blessed promise, "at even time there shall be light." The light that is nearest upon earth to the light that is in Heaven. God, in His Mercy, grant

it may be so with us. Is it not worth—can we even venture to set it side by side with all the learning and power and place of this world—yea, even with all the peace that comes of prayer and watching unto prayer, all holy thought and searching of meditation upon “Holy Scripture?” Is it not the sum of all this, more precious even than all this, to have it for our own in life and death by the Comforting of The Spirit for the Merits of Christ? Is it not worth the utmost all that this world can give, that when “the world passeth away” from us “and the lust thereof,” if we have believed in Christ, and in Him have had all things made possible^e to us, have been taught of Christ, have come nearer and nearer unto Him by The Spirit, is it not the most precious of all things in Earth and Heaven, of all things the most precious, that we are His own in life and death?

Then “at even time there will be light” all around us as we die—as we go to Him to Whom we have cried in life and death, “Lord, I believe, help Thou mine unbelief”—to Him Who calleth us to Himself in the Light of Heaven.

^e “Jesus said unto him, If thou canst believe, all things are possible to him that believeth.”—St. Mark ix. 23.

SERMON V.

A Sermon preached in Wells Cathedral, August 7, 1892.

ST. JOHN v. 21.

"Little children keep yourselves from idols."

REV. xxii. 8, 9.

"And I John saw these things, and heard them. And when I had heard and seen I fell down to worship before the feet of the angel which showed me these things. Then said he unto me, See thou do it not: for I am thy fellow-servant and of thy brethren the prophets, and of them which keep the sayings of this Book. Worship God."

THE first of these texts of Holy Scripture is the last of ten places of Holy Scripture of the New Testament in which the words "little children" are used by our Lord and His apostles. The places are, first, those spoken of infants:—St. Matt. xviii. 3; St. Matt. xix. 13, 14; St. Mark x. 14; St. Luke xviii. 16, in all, five places. Second, those spoken of those of all other ages, these also, in all, five places:—1. By our Lord, St. John xiii. 33: By St. Paul, Gal. iv. 19: By St. John I, ii. 1; iv. 4; v. 21. It is to be noted, further, that our Lord, St. Matt. xviii. 4, "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven," brings into one the freedom from original sin by reason of baptized infancy, and the freedom from sin after Baptism in those "little children" of all other ages of life, by reason of the pardoning mercy of God upon true repentance and faith in Him. So that the Scriptural meaning of the words "little children" is every way clear and complete, and beyond all question or dispute, as we should by faith look to find it in the Word of God; the Book of God—the one guide, according to our Lord's promise by the Spirit into all truth, by the voice and the hand of His Church.

Further, it may not be passed by that we have here in St. Matt. xxiii. 6, the awful curse denounced by our Lord upon those of His "little children" not in their infancy, who should by their sins, either of commission or omission, teach and encourage others to sin, secretly or openly; and have not, with a bruised and broken spirit and contrite heart, repented of and done all in their power to repair this their sin by newness of life in themselves and before others; by grace vouchsafed in answer to their cry for mercy.

I hope I have advanced enough to show that every one of us, baptized into Christ by water and the Spirit—high and low, rich and poor, priest and people, all ages, all sorts and conditions of men—that every one of us is, by gift of God the Father, in Christ the Son, for Christ's sake, by the Spirit, young and not young, "a little child," marked as such in baptism with the cross of Christ in life and in death.

That it is our "reward" when we die to have continued to be among the "little children" of Christ, in the simplicity of our faith, in daily repentance and newness of life is, I think, not necessary for me to go about to prove from the Word of God. I need not, therefore, comment further upon St. Matthew xviii. 1-11, and its corresponding passages in the New Testament; or show in detail how all this is prefigured in the Old Testament according to that wonderful connection and correspondence between the Old Scriptures and the New, which is throughout to be found in the Word of God. It is the "threefold cord between them which cannot be broken."

It has pleased God, in His merciful warning, to bring upon the English people in this our day a visitation and a trial, of no ordinary kind. I have nothing to say here of what is passing outside the pale of the Church of England. Inside her pale there is much of a specially seductive character with which, as an English Churchman, I have, within my own sphere of duty and action,

everything to say and do, and which, in these dangerous days, will, I believe, command the first place in my thoughts daily so long as the mercy of God spares me to live.

The visitation and the trial is, which of two things is most entitled to our respect, observance, care, thankfulness, as conveying and guaranteeing to us from God, upon His own conditions, peace in this life, eternal life in the new heaven and new earth wherein dwelleth righteousness. Is it, then, the Book called the Bible—the Book of God as delivered once for all by the Church, the Old Scriptures and the New, delivered to man for all time under the guidance of the Spirit, according to the promise of Christ—or is it the ever multiplying, ever changing “opinions,” conclusions, and inventions of learned men touching the different degrees of acceptance by man due to this or that portion of the Bible? In the first of these sources we find the simplicity of faith—the way of the life to the “little children” of Christ the Lord, the Saviour and the judge. In the second, we find the setting up of idols to worship; the setting up of man to be, each for himself, or as following some one whom he is content to take for his guidance and authority as final judge of the revelation of God; of what is His revelation and what is not.

I try to reduce into its primary and governing elements and issues the visitation and the trial which are upon the Baptized, in their true character, of “little children” before God our Father for His dear Son’s sake. On the one hand there is the pride of the Reasoning Power, the pride which St. John calls “the pride of life;” the last and the greatest of the temptations and trials of man, as it was of Him Who came to save man at the beginning of the Ministry of Salvation, and corresponding exactly to the temptation by which our first parents fell away from the grace of God, and sin and death came in for all time. The conceit and the pride of the Reasoning Power, the distinctive gift of our creation, called into

action, stimulating us to proceed from one presumption to another, and gathering strength from every assault here upon the simplicity of faith. On the other hand, there is the duty of those who are called to the office of teaching and expounding to Church people the Word of God, to draw for themselves and others living water out of the spring which never fails to supply them, as it supplies himself, from the One source of all Truth vouchsafed to man on this side the grave, The Book of God. It is my duty, therefore, as one of the least of such teachers, to do all I may, to be ever recalling to myself and others our little childhood before God; our utter incapacity to understand and comprehend one of the least mysteries of God; to know that we must die as we have lived, not understanding, not having the power to understand what our Father which is in Heaven has not revealed to us; understanding this only, the conclusion of the man who was the "wisest" of men by God's gift, and repeating it to ourselves and others day by day, "Let us hear the conclusion of the whole matter—Fear God and keep His commandments, for this is the whole duty of man." To know the fact of a Mystery of God; to confess it in the words in which the Church has confessed it for us; to worship God for it in Christ The Lord, in the humbleness of a little child; to receive all that is necessary unto salvation, as the little child receives from the parent's hand; this is one thing; a thing which has the Blessing of Christ upon it. To be ever questioning about the Divine oneness and authority of this or that portion of The Book in which, and in which alone, God has seen fit to reveal Himself to man—to be ever wasting the powers of our poor little life upon "ever learning, and never able to come to the knowledge of, The Truth"—to make idols of ourselves or others to worship; this is another thing. There is nothing in it of "the little child." It has not upon it the Blessing of Christ.

I would submit for the consideration of those to whom

I speak that the two fundamental and primary lessons to be learnt by heart and mind by the Baptized into Christ, from the words "little children," as applied in Holy Scripture to all times of life, are (1) the lesson of ever-growing, never-failing, humbleness before God the Father for the sake of Christ the Son, by the strengthening and comforting of the Spirit; and (2) the lesson by the same Spirit of absolute, unconditional, unquestioning dependence upon God as Revealed in the Holy Scriptures of the Old and New Testament; as these have been delivered to the world for all time by the Spirit guiding into all Truth as promised by our Lord, and speaking to all Peoples by the voice of the undivided Church.

The two lessons of humbleness and dependence are indeed inseparable as cause and effect, and I turn to consider them briefly; premising only that both lessons are irreconcilable with the assault upon the Divine Integrity, or Oneness, and the authority of "Holy Scripture" now proposing to supersede the order and the faith of the Church of England, and compelled by its own course of argument to assign to our Lord, for the purposes of His teaching in the Gospels, a limited knowledge only of the Old Scriptures. The demand of this assault is that Holy Scripture be criticised before it be received. That it be distinguished into parts by human learning in respect of the credence to be allowed to its several books—that credence in some of these books, or parts of books, is to be purchased at the cost of dismissing it as unnecessary in the case of other books of the same Word of God; and as our Lord has sealed all the Old Scriptures as His own by citation and reference to them as His own, this difficulty in the way of man's philosophy and science is to be got rid of by pronouncing that our Lord's knowledge of the Old Scriptures was only a limited knowledge—such as any "educated" Jew of His time might have.

One thing has always to be repeated, in the hope of

its finding its way amongst us much more than it has hitherto done. That, to assign to our Lord in His teaching "a limited knowledge of the Old Scriptures," is to say of Him nothing else than this—That in His teaching He used the Old Scriptures as the record of historical fact ; not knowing whether they contained historical fact.

I have said all this many times, but it cannot be said too often, either to him who says it, or by him to those who are—as he is himself—each one a "little child," called to the obedience of love, not to the cavilling and controversy about what are and what are not, integral parts of the Book of God. Channels by which He has seen fit to convey to man by men's hands such revelation of Himself as it has seemed good to Him to make—His promises—His warnings. It is enough whereby to follow and be saved ; not enough to satisfy the lust of the pride of life. What is revealed is not in the whole, but in part only, and as man's nature is able to bear it. For the understanding of The Book of God this world is not the place. For obeying it and loving it it is. The obedience of the little child is the key that unlocks the casket of the father's love.

If in Christ, we be children of the Church of England, let us "hear" the Church of England ; and we shall never harm, much less desert her. If we rejoice in being children of the Church of England, let us not betray her by lip service. Above all things, let us not deceive ourselves and set up the Idol of Policy in the room of the spirit and the action of Principle. The old motto "*inculcanda repetenda*" may be allowed to be applied to the present case.

For the true humbleness and dependence of the "little child" as revealed in the old Scripture I turn to the example of Job.

"And the Lord said unto Satan, Hast thou considered my servant Job ; that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil ?"

Now human perfectness and uprightness may be greater in some case or cases than in any other, and yet under further trial, if God see fit, admitting of growth and increase. This was the case in the instance of Job, whose "latter end the Lord blessed more than his beginning," as a sign of increased perfectness. So we read of Job when taught The Truth by God Himself, bowing Himself to reason with His creature, and having cause to know thereby what men had tried in vain to persuade him of, because they "darkened counsel with words without knowledge." We learn here what the true position of the created before the Creator is. We learn that this is that not only the created cannot make one of the least of the works of the Creator, but that it is not in his power to understand how that one is made. Let us hear Job himself, xlii. 1-6:—"Then Job answered the Lord, and said—I know that Thou canst do everything, and that no thought can be withholden from Thee. Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not. Hear, I beseech Thee, and I will speak: I will demand of Thee, and declare Thou unto me. I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes."

For the dependence of His little children upon God, I turn to Daniel the Prophet. I turn to the answer of the three Servants of God, c. iii. 16, 17, 18. There is nothing higher in the history of man; nothing nearer to the Gospel itself than the answer of the "three holy children:" "O Nebuchadnezzar, we are not careful to answer thee in this matter—(that is, we are ready to answer thee at once). If it be so, our God Whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O King. But if not, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up."

I look once more into the book "Lux Mundi," Ed. X. sec. 5, p. 351, down to "Astronomy," p. 356. Here Job and Daniel are discredited, together with many other Books of the Old Scriptures, in the literal and true sense of the word "discredited."

I can only here refer you to the pages I have cited, and pray you to consider what the seed is which most surely this free handling of the Old Scriptures is sowing broadcast into the hearts and minds of the English people. The fruit of that seed is their shaking first unto tottering to their fall, next unto ruin of their dependence upon The Truth of Holy Scripture.

Dear people in Christ, let it not be with us, little children in Christ, if we have been called away, set free from the worship of wood and stone, to set up ourselves as idols for ourselves to worship, or "some new thing" which easily lays hold of an idle or unsettled mind, and unloving heart, and make an idol of it, bow down to, and worship it.

I ask this in the name of the Apostle whom Jesus loved. It is one of the last warnings of the New Scriptures. It is my second text. "And St. John saw these things and heard them, and when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren, the prophets, and of them which keep the sayings of this book : Worship God."

S E R M O N VI.

Preached in Wells Cathedral on Sunday, Nov. 13, 1892.

ST. JOHN iv. 26.

“Jesus saith unto her, ‘I that speak unto thee am He.’”

THIS is the last but two of 14 records of our Lord Jesus Christ, The Son of God, Perfect God and Perfect Man, contained in the four first chapters of St. John’s Gospel.

- c. i. 1, 5. The record of St. John the Apostle.
- c. i. 6, 18. The record of St. John the Baptist.
- c. i. 19, 28. The record of St. John the Baptist.
- c. i. 29, 34. The record of St. John the Baptist.
- c. i. 35, 36. The record of St. John the Baptist.
- c. i. 41. The record of St. Andrew.
- c. i. 45. The record of St. Philip.
- c. i. 49. The record of St. Nathaniel.
- c. iii. 19, 21. The record of *our Lord* before the Jews.
- c. iii. 1, 21. The record of *our Lord* before Nicodemus.
- c. iii. 25, 36. The record of St. John the Baptist before the Jews.
- c. iv. 26. The record of *our Lord* before the woman of Samaria.
- c. iv. 29. The record of the woman of Samaria.
- c. iv. 29. The record of the Samaritans.

The record of the Samaritans is remarkable as being one of the two places in which the words, “Saviour of the World,” are found in Holy Scripture. It is scarcely necessary to say that the same idea, otherwise expressed, is to be found times very many.

With this, and all other concurrent testimonies in the hands of all Christian People, it is painful to contrast

the present tendency of a large portion of the English mind led astray *from within* to doubt and question about the Perfect Godhead and the Perfect Manhood of our Lord and Saviour Jesus Christ: so that here with us successive years, instead of confirming and settling the English People, and the many dependencies of the English Empire in the Unity of the Faith, are directed much rather into perpetual doubting and inquiry by learned men, where it was least to be looked for. The enquiry raised being this—what was after all the knowledge of the Perfect God and Perfect Man here upon earth? The main gist and purpose of these doubts and inquiries being the weakening the value of the testimony of Christ to “the Old Scriptures,” for the end of enabling men to believe in portions of the Old Scriptures by allowing them the liberty of disbelieving in other portions.

It was seen that this could not be done but by discrediting the Divine Authority of the Saviour of the World in respect of the Old Scriptures, and restricting it within the limits of the Jew of His time. Therefore it is that, as a necessary requirement of the New Critic of the day upon which to maintain the destructive arguments, called by him the “disencumberment” of faith in Christ, English People, old and young, high and low, rich and poor, are being taught now that they need not trouble themselves about believing the Divine Authority of more of the Old Scriptures than it pleases them to accept.

I know that I have said all this many times, and have replied to it so far as it has been in my power to do. But I would ask you, dear People in Christ, in taking leave of this matter before you—the worst and darkest blot upon English Religion that in a long life I have lived to see—Is there not a cause? I can say truly that the fear of and shrinking from this teaching, in its source, in its character, in its effects, is never away from me; and though my power of persuading others to look more closely into it may be little, the duty of bearing testimony

to Christ, Perfect God and Perfect Man, the Saviour of the World, abides with every one of us to our last breath. But, having said this, I am not going into any detail of argument. It is becoming the fashion of the time to approach everything, Divine or human, as admitting of discussion. But, under this circumstance, there are many more of us than is commonly supposed who will not have "Holy Scripture," and the Lord's Seal upon it, discussed at all in any part of its substance and authority, seeing that they are the only one ground upon which faith may be built. The Old Scriptures and the New, as given unto men to the end of time by the Church—yea, and unto the angels—hear St. Paul: "To the intent that now unto the principalities and powers in heavenly places, might be known by the Church the manifold wisdom of God" (Ephes. iii. 10).

Discussion, then, in matters of The Faith, more particularly in respect of the Unity of the Faith, must be most strictly watched on the side of those who would defend and maintain The Faith, lest they should any way compromise the principle upon which it behoves the maintainer and defender of The Faith to stand. The principle is that of stating much more than arguing—men argue on the ground that it is possible that both sides may be more or less, or wholly, right. But this is not the case with argument upon The Faith. There is but one Faith, and that given—by whom, by what given? Given of God "by the Church." The Churchman therefore states what the Church tells him. He may not argue upon it, as if there were room for doubt at all. Holy Scripture itself does not argue upon The Faith—it states and insists. It is the voice of God speaking to man—not a voice which can mean a thing and the opposite of the thing; it has to be settled which by argument. The Church, by the ordinance of God, under guidance of The Spirit, has settled all things necessary to salvation. Two thousand years after Christ is surely not the time for men to be asking "What is Truth?"

Death may come before the knowledge, which is always at hand by The Church.

“Endeavouring to keep the unity of The Spirit in the bond of Peace.” Words beside these are not needed. They supply in themselves the best argument, better than any that man can make, for being content to re-state “Holy Scripture” rather than apply ourselves to argue one with another about The Truth of God. There is no promise of the giving of any other than that which has been given. There is not “another Gospel”—another rather than that which has been given unto the end of time. The Gospel bearing the testimony of our Lord to the Old Scriptures, making no discrimination between this or that portion of them—accepting all alike as the gift of God. The golden chain between the two cannot want any other words of man to commend it than the words of St. Paul to Timothy, his dearly beloved son: “That from a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus.” He is speaking of “The Old Scriptures,” even as our Lord Himself to the Jews (St. John v. 39): “Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me.”

I turn now to the Woman of Samaria at the Well, bearing, in her sin and ignorance, testimony to The Messiah: “Come, see a man which told me all things that ever I did: is not this the Christ?” She had come to draw water at Jacob’s Well, and there she had found Christ.

The Divine Nature, having taken to itself, for the saving of the world in the Mystery of the Incarnation, the human nature sinless, was, nevertheless, in sorrow and suffering, when the Son of God came in the Flesh, as those are who are His. Hear St. Paul (2 Cor. xi. 27), speaking of himself, “In weariness and painfulness, in watchings often; in hunger and thirst; in fastings often, in cold and nakedness”—yea, and how much more,

how infinitely more, than St. Paul, or any others greatest among the Saints, could say of himself or others, because of The Mystery of the Godhead and the Manhood : of the union between that which could not suffer and that which could and did suffer, as no other in the form of man has or could suffer. All this again for man fallen away from God in his inherited nature ; inherited as the curse of the pride in man's chief gift, the pride which St. John calls "the pride of life." The pride of the reasoning power, the chief gift of the natural man ; the subordinate gift of the spiritual man. That pride was evoked in the first and governing temptation in the garden of Eden. The temptation to doubt God. "Yea, hath God said?" It was reserved by the Tempter, as the last in order of time (but the first in power over the heart and mind of man), on the pinnacle of the Temple : "If thou be the Son of God, cast Thyself from hence : for it is written, He shall give His angels charge over Thee, to keep Thee, and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone. And Jesus, answering him, said unto him, It is said (Deut. vi. 16), Thou shalt not tempt the Lord thy God : and when the devil had ended all the temptation, He departed from Him, for a season" (St. Luke iv. 13).

He said and stood :

Then Satan, filled with amazement, fell.

Milton's *Paradise Regained*.

Our Lord says afterwards to His Apostles, "Ye are they which have continued with Me in My temptations" (St. Luke xxii. 28).

The woman at the well is the type of many shades of quasi-religious character. I state them in their order : First, there is the type of public separation of the two tribes and the ten (v. 9), the separation of faith and worship caused by "The sin of Jeroboam, who made Israel to sin." Unity of worship in the twelve tribes had ceased for nearly a thousand years. This had governed

all the life, public and private, of the two peoples, and "the Jews had no dealings with the Samaritans." Hence the call of our Lord was more than strange to the woman, and when told of "the living water" she had no thought of anything beyond the earthly life. There is, nevertheless, a trace of something of a higher nature beginning to steal its way into her heart and mind in v. 15: "Sir, give me this water that I thirst not, neither come hither to draw."

Our Lord tries her again more closely. He appeals to her consciousness of sin: "Go call thy husband, and come hither." The woman confesses, "I have no husband." Then our Lord, receiving her confession, "Thou hast well said," waits for her reply.

Secondly, there is the type of some moving of the heart to a sense of need of help. Thirdly, there is the type of the failing and disappearing of the move towards repentance and confession of our sin, with the desire to hide under other colours the darkness of our sin.

The woman, acknowledging our Lord for a prophet, seeks, nevertheless, to escape from the inward searching of her sinful life by implying that she would be thankful for counsel respecting the true place of worship, whether it were Jerusalem or Mount Gerizim.

Our Lord answers her in the words of vv. 21, 22, 23, 24. The woman, overwhelmed and confounded, confesses her ignorance and her want of light, v. 25, is drawn onward by some inward sense that she was in a holy presence—our Lord declares, bears record of Himself. Upon this, there is the fourth type of a call superseding the satisfying of earthly need. The woman forgets her earthly need, leaves her waterpot, goes her way to the city, and says, "Come, see a man which told me all things that ever I did. Is not this the Christ?" Then they went out of the city and came unto Him. The verses that follow, 31—8, I must pass by here, filled as they are with holy teaching, and proceed to vv. 39—42. These verses should be carefully studied side by side with the

instances of the holy charity of our Lord towards the Samaritans, and of His choice of them for examples: on the other hand, there is no allowance for the question of breach of Unity.

For ourselves then, dear people in Christ, for ourselves, and for all whom the providence of God places in our hands, either of necessity, as being our own children, or the children of others committed to our charge and care, and this more particularly day by day in the extreme danger coming out of what is called "the spirit of our time," what shall we do? It was the first cry in Jerusalem when, in answer to St. Peter: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye hath crucified, both Lord and Christ." "They were pricked in their heart, and said unto Peter and the rest of the Apostles, Men and brethren, what shall we do?" (Acts ii. 36, 37). Aye indeed, what shall we do? It is by doing that we are saved, not by thought, conviction, resolve only. Salvation were easy, if thought, conviction, resolve were all that is commanded. But it is not all, nor the thousandth part of it. We have threescore years and ten wherein to be doing for ourselves, for others, for our life, for theirs. Men and brethren, what shall we do? What shall we do for this Church of Christ in England—of England? I will venture to make the answer: "Endeavour to keep the Unity of the Spirit in the bond of peace."

It is said the strife in "endeavouring to keep the Unity of the Spirit" is a strife that lies among the deepest heartstrings of men. I know it is. But if any man say that therefore it cannot be carried on in the bond of peace, I may not allow the conclusion. God hath not given us two chief things to be done in this our life; two things to be done for the love, and in the power of Christ: two the greatest things—of all our service—two things, neither of which can be done without daily abiding repentance, faith, hope, charity. God hath not given us two things to be done which we cannot do. He hath

spoken to us His eternal Word—endeavouring to keep the Unity of the Spirit in the bond of peace. Men and brethren, what shall we do? We will make answer—The Spirit helping us, we endeavour to keep the Unity of the Spirit in the bond of peace. The Apostle says “endeavouring”—that is giving our life to. We may be able to do little: the amount is not the question. The heart and mind in which it is undertaken as the chief business of our life, this is the question. The mercy of God, the wisdom of God, which knoweth all things, knows what Spirit we are of. Let us trust Christ to help us by the Spirit. To whom else can we go? Has He not the Words of Eternal life?

Is it meant then, some may ask, that we are to consort and communicate with those who are rending asunder the Unity of the Faith as the Church has delivered it into our hands to keep and teach? There is a reply to this in the words of the same Apostle, who bids us endeavour to keep the Unity of the Spirit in the bond of peace.

“Now, I beseech you, brethren, mark them which cause divisions and offences among you, contrary to the doctrine which ye have learned, and avoid them.” Noting such, for caution’s sake, is not ill-will—avoiding them is not ill-will. Agreement is impossible in the case. The case supposed is not one where there *is* room for discussion. It is a case in which Eternal Truth is committed to the Church, is abided by as being of God on the one side—discredited or explained away on the other side—by what process, for what purpose, under what conditions, it matters not at all. There is no room for discussion where men start from opposite poles of thought. It is only foolishness to attempt to discuss when one side limits the province of Reason, setting a boundary between it and the province of the Mysteries of God, and the other side walks in among the Mysteries, and handles them to see what their value may be. Let us pray daily to be kept from a spirit like this. Let us pray no less that what we would strive by the Spirit to do for the

defence and maintenance of the Truth of God, for "the Unity of the Spirit," may have no stain upon it from the bitterness of conflict which the Tempter is ever labouring to pour into the hearts of men.

Dear brethren, what is there not everywhere around us that does not speak of the Unity of the Spirit and of the bond of peace? This beautiful church of St. Andrew the Apostle, the centre of the Unity of the diocese—the Palace of the Bishop—the houses of the Dean and Chapter—the Vicar's close, the Training College—everywhere around us. When we leave this city, church after church lifting its head to the Heaven where all is Unity. Hard by the churches, the house of the priest of the parish; inside the churches, the Font and the Altar. The Holy Bible and the Book of Common Prayer and Administration of the Sacraments. All cry aloud to us with one voice. "There is one body and one Spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism, one GOD and Father of all, who is above all, and through all, and in you all." Is it not then for each one and all of us to live fighting the good fight of faith, in love, in the simplicity of "little children" before GOD, in power and in peace—endeavouring to keep the Unity of the Spirit in the Bond of Peace? Ephesians iv. 3, 6.



By the same Author.

Third Edition, 8vo., cloth, price 12s.

NOTES OF MY LIFE, 1805—1878.

OXFORD and LONDON: JAMES PARKER and CO.

UNIVERSITY OF CALIFORNIA LIBRARY

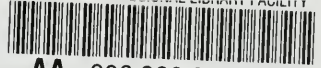
Los Angeles

This book is DUE on the last date stamped below.

APR 14 1959

APR 17 1969
REC'D LO-UR

APR 23 1969



AA 000 832 857 7

PLEASE DO NOT REMOVE
THIS BOOK CARD



University Research Library



1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54
JML 30202

CALL NUMBER

SER VOL PT COP

AUTHOR

346179
D41A2S 1893

